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A

GRAMMAR

OF THE

CARNÁTACA LANGUAGE.

By JOHN McKERRELL, Esq.

OF HILL-HOUSE, AYRSHIRE; AND OF THE HONOURABLE EAST INDIA COMPANY'S CIVIL SERVICE, ON THE ESTABLISHMENT OF FORT ST. GEORGE.

MADRAS:

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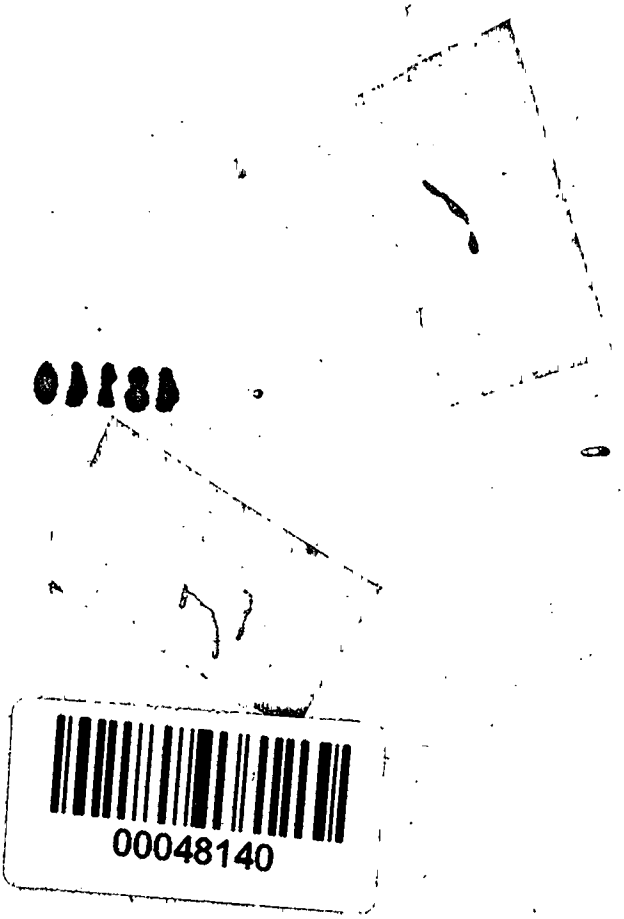

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TO

THE KING.

SIR,

THE gracious permission which I have received to dedicate the following Work to Your Majesty, demands the expression of my humblest thanks. In India, a knowledge of the Languages of the Country, is of the highest importance to the public interests; for, without that knowledge, no public servant can discharge the duties of his office, either with credit to himself, or with advantage to the Government, or to it's subjects.

THE Carnâtaca Language is spoken over a great extent of Country. It is nearly the universal Language

of all the dominions of the late Tippoo Sultan; and, consequently, the best medium of communication with the Inhabitants of a very large portion of the Indian Peninsula.

Tippoo Sultan, although a Mahommedan, was well acquainted with this, the Hindu Language of his State; and Hyder Ally, his Father and immediate Predecessor, was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the Language of the governed, a set of middle men will arise, who will ultimately become the scourges of the Country.

In the territories under the British sway in India, this evil is disappearing; and, should the Work now submitted to the World under Your Majesty's most gracious

auspices, be the means of hastening it's extirpation in one of the fairest portions of our Eastern possessions, I shall not consider that I have laboured in vain.

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN McKERRELL.

MADRAS,
November the 16th, 1820.

PREFACE.

The three principal languages of Southern India are the Telugu, the Tamil, and the Carnâtaca. The first is spoken in the provinces to the northward of Madras; the second to the southward; the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

In Colonel Wilks's "Historical Sketches of the South of India" the limits of the Carnátaca country and language are thus described. "The "principality which in later times has been named from the obscure "village of Mysoor, was the south-western portion of the ancient Car- "natic, frequently named also the country of Canara,* or the country "in which the Canara language was spoken. According to this crite- "rion, the northern limits of that extensive region commenced near the "town of Beder in the latitude of 18° 45′ N. about sixty miles N. W. "from Hyderabad; following the course of this language to the S. E. "it is found to be limited by a waving line which nearly touches Adi- "vanee (Adoni,) winds to the westward of Gooti, skirts the town of

* The word Canara is a corruption of Carnátaca.

" Anantpoor, and passing exactly through Nundidroog, touches the range " of eastern ghauts; thence pursuing their southern course to the moun- " tainous pass of Gujjelhutty, it continues to follow the abrupt turn " caused by the great chasm of the western hills between the towns of " Coimbatoor, Palatchi, and Palgaut; and sweeping to the N. W. skirts " the edges of the precipitous western ghauts, nearly as far north as the " sources of the Kistna; whence following an eastern, and afterwards a " north-eastern course, it terminates in rather an abrupt angle near Beder, " already described as its northern limit."

Having been appointed shortly after my arrival in India in the year 1805, to a judicial situation in the province erroneously termed by the British Canara, in which also this language is spoken by the majority of the Inhabitants, although not included within the range of it's influence by Colonel Wilks; I found it necessary to become acquainted with it, in order to facilitate the transaction of business.

In the year 1809 I proposed to the Government of Madras, to compile the work which is now presented to the public. My offer was accepted; but ill health at one period, and of late years most laborious official avocations, have prevented its publication till the present time.

In the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named Céshava,

and by him termed శబ్దమణిదర్పణం, or "The Mirror of Verbal "Gems."

I HAVE also derived great assistance from Cambhampáti Mínácsháya, a most intelligent Bráhman, who has been for several years employed as Head Moonshee in my office of Telugu and Carnátaca Translator to the Government; from Cedámbi Rangáchári, the late Head Carnátaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shrínivásáchári.

FROM my own countrymen, as the Carnátaca language has hitherto been but very little studied, I have not been able to derive any aid. I feel myself, however, under considerable obligations to the late Francis Whyte Ellis, Esquire, formerly Senior Member of the College Board, for many useful hints upon the subject of Indian Grammar in general; to William Oliver, Esquire, also a Member of the College Board, for several corrections in the manuscript; and to Edward Richard Sullivan, Esquire, of the Civil Service, for his kindness in procuring for me, from His Highness the Rajah of Mysoor, the work of Céshava, of which I have already made mention.

A

GRAMMAR

OF THE

CARNÁṬACA LANGUAGE.

CHAPTER FIRST.

Of LETTERS.

The Carnáṭaca language is written from left to right.

The characters, like those in the most ancient Greek and Roman manuscripts, are formed of equal sizes, and placed at equal distances, without either connexion, or stops, and without any distinction whatsoever of words.

The alphabet consists of six and fifty letters; viz. sixteen vowels; two letters that may be ranked either as vowels or consonants; and thirty-eight consonants.

The sixteen vowels are as follows; ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಌ ೡ ಎ ಏ ಐ ಒ ಓ and ಔ; the two letters that belong to either class are ಂ and ಃ; and the thirty-eight consonants are thus arranged; ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ ಳ ೞ ಱ.

Of the abovementioned fifty-six letters, forty-seven belong to the pure Carnáṭaca; and four of them, viz. ಎ ಒ ಱ and ೞ exclusively so. The remaining nine, viz. ಋ ೠ ಌ ೡ ಶ ಷ ಃ ಽ and ಱ have been introduced into the alphabet for the purpose of expressing sounds that are peculiar to the Sanscrit.

Of PRONUNCIATION.

ಅ

Expresses an obscure sound like the English a in the words abound, about, &c. and is inherent in every consonant that is not followed by another vowel; or that has not the full sound of the letter restricted by the mark ್.

ಆ

Is like the same letter when pronounced long, as in the words all, wall. ball, &c.

ಇ

Has precisely the same sound as the French i, in the word ni.

ಈ

Is the same vowel with a lengthened sound.

ಉ

Has the sound of u in the words bull, full, pull, &c.

ಊ

The same sound lengthened, and may be expressed in Roman characters by ú.

ಋ ೠ ಌ ೡ.

These four letters are only used in Sanscrit words. Their pronunciation on the western side of the Peninsula, and, generally speaking, in Southern India, is rŭ rú and lŭ lú; the u possessing nearly the same sound that it has in French in the words nue, flux, tuent, salut, &c.

ಎ

Is the same as the French é in the words qualité, egalité, &c.

ಏ

Is the same vowel with a lengthened sound.

ಐ

Is pronounced exactly like the English word eye, a feature of the face; and may be expressed in Roman characters by ai.

ಒ

Has that full sound of the letter o which is common to every language.

ಓ

The same letter pronounced long, and expressed in Roman characters by ó.

ಔ

Has the sound of ow in the words cow, now, how, &c. ; but being evidently compounded of ಅ and ಉ, it may be better expressed by their corresponding letters in the Roman character.

ಂ

This letter is pronounced sometimes like m, and at others like n, according to the particular consonant which it may happen to precede.

ಃ

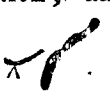
May be expressed in Roman characters by aha.

ಕ

Is like the hard English c in the words command, cause, curtain, &c.

ಖ

Is pronounced with a strong aspiration; and may be expressed in Roman characters by c,ha.



Is the hard g in the words great, gone, ground.

ಘ

Is a strong aspirated letter, bearing the same relation to ga, as c,ha does to ca; and may, therefore, be written gha.

ಙ

Has no letter resembling it in any European tongue; it is pronounced something like the French ng in the words manger, arranger, &c.

ಚ

Has the sound of ch in the words church, charm, cheek, &c.

ಛ

Is a strong aspirated letter, and may be expressed by ch,h.

ಜ

Is pronounced like the English j in the words judge, jew, jessamine, &c.

ಛ

Is an aspirated letter; and, like most of the letters of this class, almost entirely unknown to the languages of Europe. It is pronounced as if the letter h, forcibly sounded, immediately followed the consonant j.

ಞ

Has a sound which may be expressed in Roman characters by gnya.

ಟ

Is a strong t which is pronounced by folding back the tongue, and touching with it the roof of the mouth. In writing Carnáṭica in Roman characters it may be distinguished from ತ by a dot under the t.

ಠ

Has the same sound with a strong aspiration.

ಡ

Is a palatic letter, and is pronounced by folding back the tongue in the same manner as when uttering the letter ಟ.

ಢ

Is an aspirated letter; and may be expressed by ḍha.

ಣ

Is a nasal n, and may be distinguished in Roman characters from ನ by a dot under the n.

ತ

Is a t which differs very essentially from ಟ, and must not be confounded with it. It is pronounced by placing the point of the tongue between the front teeth.

ಥ

Has the same sound aspirated, and may be written th.

ದ

Is pronounced by placing the point of the tongue betwixt the front teeth, as when sounding the letter ತ.

ಧ

Is an aspirated letter, and may be written dh.

ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

Is aspirated, and may be writen ph; but care must be taken not to pronounce it like the ph in the words philosopher, philology, &c.; it's sound being like that of those letters in the words uphold, uphill, uphoard, &c.

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

Is pronounced like the y, in yard, young, you, yonder, &c.; but never like the same letter when it terminates a word, as in quantity, cordiality, hospitality, &c.

ರ

Is like the English r.

ಱ

Is a very harsh ṛ.

ೞ

Is also an r, and still harsher than the foregoing one. Both this and the preceding letter are only used in poetry.

ಲ

Has the same sound as the English l.

ವ

Has sometimes the sound of v in the words vanity, vigilant, vagrant; and sometimes that of w in the words wine, woman, will, welcome, &c.

ಶ

Is the sh in the words shall, should, and shame.

ಶ

Is a strong sh pronounced by folding back the tongue, and touching with it the palate.

ಸ

Has the same sound as the English s in the words sand, sale, salt, sound, &c.; but is never pronounced like z, as this letter frequently is in English.

ಹ

Is the same as h, in horse, husband, &c.

ಳ

Is a liquid l; and must be pronounced by folding back the tongue and touching with it the roof of the mouth. It may be distinguished in Roman characters from ಲ by a dot being placed under it.

ಕ್ಷ and ಜ್ಞ

These two letters are only of use in certain Sanscrit words. The sound of the first is hca, and that of the second hpa.

Of VARIATIONS in the FORM of the LETTERS.

The Carnátaca vowels and consonants are written as already shown when a word commences with a vowel, or when a consonant is the first of two in a syllable; but all the vowels, with the exception of ಅ, have another form when added to a consonant in order to form a syllable; and when the syllable consists of more than one consonant, the second is written under the first, in the manner and form that shall now be exhibited.

ಕ ca ಕಾ cá ಕಿ ci ಕೀ cí ಕು cu ಕೂ cú ಕೃ crü ಕೄ crú ಕ್ಲೃ clü ಕೆ ce ಕೇ cé ಕೈ cai ಕೊ co ಕೋ có ಕೌ cau ಕಂ cam ಕಃ caha ಕ್ಕ cca ಕ್ಚ cc,ha ಕ್ಛ ccha ಕ್ಛ cch,ha ಕ್ಟ cṭa ಕ್ಠ cṭha ಕ್ಣ cṇa ಕ್ತ cta ಕ್ಥ ctha ಕ್ನ cna ಕ್ಪ cpa ಕ್ಫ cpha ಕ್ಮ cma ಕ್ಯ cya ಕ್ರ cra ಕ್ಱ rca ಕ್ಲ cla ಕ್ವ cva ಕ್ಷ csha ಕ್ಷ cṣha ಕ್ಸ csa ಕ್ಹ cla ಕ್ಹ cc,ha.

ಛ c,ha ಛಾ c,há ಛಿ c,hi ಛೀ c,hí ಛು c,hu ಛೂ c,hú ಛೃ c,hrü ಛೄ c,hrú ಛ್ಲ c,hlü ಛೆ c,he ಛೇ c,hé ಛೈ c,hai ಛೊ c,ho ಛೋ c,hó ಛೌ c,hau ಛಂ c,ham ಛಃ c,haha ಛ್ನ c,hna ಛ್ಯ c,hya ಛ್ರ c,hra ಛ್ವ c,hva ಛ್ಶ c,hsha ಛ್ಷ c,hṣha ಛ್ಸ c,hsa.

ಗ ga ಗಾ gá ಗಿ gi ಗೀ gí ಗು gu ಗೂ gú ಗೃ grü ಗೄ grú ಗ್ಲ glü ಗೆ ge ಗೇ gé ಗೈ gai ಗೊ go ಗೋ gó ಗೌ gau ಗಂ gam ಗಃ gaha, ಙ್ಗ ggá ಗ್ಘ ggha ಜ್ಞ gja ಗ್ಝ gjha ಡ್ಡ gḍa ಢ್ಧ gḍha ಗ್ಣ gṇa ದ್ದ gda ಧ್ಧ gdha ಗ್ನ gna ಬ್ಬ gba ಗ್ಭ gbha ಗ್ಮ gma ಗ್ಯ gya ಗ್ರ gra ಗ್ಲ gla ಗ್ವ gvá.

ಘ gha ಘಾ ghá ಘಿ ghi ಘೀ ghí ಘು ghu ಘೂ ghú ಘೃ ghrü ಘೄ ghrú ಘ್ಲ ghlü ಘೆ ghe ಘೇ ghé ಘೈ ghai ಘೊ gho ಘೋ ghó ಘೌ ghau ಘಂ gham ಘಃ ghaha ಘ್ನ ghna ಘ್ಯ ghya ಘ್ರ ghra ಘ್ವ ghva.

ಙ gna ಙಾ gná ಙಿ gni ಙೀ gní ಙು gnu ಙೂ gnú ಙೃ gnrü ಙೄ gnrú ಙ್ಲ ghlü ಙೆ gne ಙೇ gné ಙೈ gnai ಙೊ gno ಙೋ gnó ಙೌ gnau ಙಂ gnam ಙಃ gnaha ಙ್ಕ gnca ಙ್ಖ gnc,ha ಙ್ಗ gnga ಙ್ಘ gngha ಙ್ಙ gngna ಙ್ಚ gncha ಙ್ಛ gnch,ha ಙ್ಜ gnja ಙ್ಝ gnjha ಙ್ಞ gnnga ಙ್ಟ gnṭa ಙ್ಠ gnṭha ಙ್ಡ gnḍa ಙ್ಢ gnḍha ಙ್ಣ gnṇa ಙ್ತ gnta ಙ್ಥ gntha ಙ್ದ gnda ಙ್ಧ gndha ಙ್ನ gnna ಙ್ಪ gnpa ಙ್ಫ gnpha ಙ್ಬ gnba ಙ್ಭ gnbha ಙ್ಮ gnma ಙ್ಯ gnya ಙ್ರ gnra ಙ್ಲ gnla ಙ್ವ gnva ಙ್ಶ gnsha ಙ್ಷ gnṣha ಙ್ಸ gnsa ಙ್ಹ gnha ಙ್ಕ್ಷ gncsha.

ಚ cha ಚಾ chá ಚಿ chi ಚೀ chí ಚು chu ಚೂ chú ಚೃ chrü ಚೄ chrú ಚ್ಲ chlü ಚೆ che ಚೇ ché ಚೈ chai ಚೊ cho ಚೋ chó ಚೌ chau ಚಂ cham

ಛಃ chaha ಚ್ಛ chca ಚ್ಚ chcha ಚ್ಛ chch,ha ಚ್ಞ chnya ಚ್ತ chta ಚ್ನ chna ಚ್ಮ chma ಚ್ಯ chya ಚ್ವ chva ಚ್ಶ chsha ಚ್ಸ chsa.

ಛ ch,ha ಛಾ ch,há ಛಿ ch,hi ಛೀ ch,hí ಛು ch,hu ಛೂ ch,hú ಛೃ ch,hrü ಛೄ ch,hrú ಛ್ಲ ch,hlü ಛೆ ch,he ಛೇ ch,hé ಛೈ ch,hai ಛಾ ch,ho ಛಾೀ ch,hó ಛೌ ch,hau ಛಂ ch,ham ಛಃ ch,haha ಛ್ಯ ch,hya ಛ್ರ ch,hra ಛ್ಲ chhla ಛ್ವ chhva.

ಜ ja ಜಾ já ಜಿ ji ಜೀ jí ಜು ju ಜೂ jú ಜೃ jrü ಜೄ jrú ಜ್ಲ jlü ಜೆ je ಜೇ jé ಜೈ jai ಜಾ jo ಜಾೀ jó ಜೌ jau ಜಂ jam ಜಃ jaha ಜ್ಜ jja ಜ್ಝ jjha ಜ್ಞ jnya ಜ್ಮ jma ಜ್ಯ jya ಜ್ರ jra ಜ್ಲ jla ಜ್ವ jva.

ಝ jha ಝಾ jhá ಝಿ jhi ಝೀ jhí ಝು jhu ಝೂ jhú ಝೃ jhrü ಝೄ jhrú ಝ್ಲ jhlü ಝೆ jhe ಝೇ jhé ಝೈ jhai ಝಾ jho ಝಾೀ jhó ಝೌ jhau ಝಂ jham ಝಃ jhaha ಝ್ಯ jhya.

ಞ nya ಞಾ nyá ಞಿ nyi ಞೀ nyí ಞು nyu ಞೂ nyú ಞೃ nyrü ಞೄ nyrú ಞ್ಲ nylü ಞೆ nye ಞೇ nyé ಞೈ nyai ಞಾ nyo ಞಾೀ nyó ಞೌ nyau ಞಂ nyam ಞಃ nyaha ಞ್ಚ nyca ಞ್ಚ nyc,ha ಞ್ಜ nyga ಞ್ಜ nygha ಞ್ಞ nygna ಞ್ಚ nycha ಞ್ಚ nych,ha ಞ್ಜ nyja ಞ್ಜ nyjha ಞ್ಞ nynya ಞ್ಟ nyṭa ಞ್ಠ nyṭha ಞ್ಡ nyḍa ಞ್ಢ nyḍha ಞ್ಣ nyṇa ಞ್ಪ nypa ಞ್ಫ nypha ಞ್ಬ nyba ಞ್ಭ nybha ಞ್ಮ nyma ಞ್ಯ nyya ಞ್ರ nyra ಞ್ಲ nyla ಞ್ವ nyva ಞ್ಶ nysha ಞ್ಷ nyṣha ಞ್ಸ nysa ಞ್ಹ nyha ಞ್ಕ nycsha.

ಟ ṭa ಟಾ ṭá ಟಿ ṭi ಟೀ ṭí ಟು ṭu ಟೂ ṭú ಟೃ ṭrü ಟೄ ṭrú ಟ್ಲ ṭlü ಟೆ ṭe ಟೇ ṭé ಟೈ ṭai ಟೊ ṭo ಟೋ ṭó ಟೌ ṭau ಟಂ ṭam ಟಃ ṭaha ಟ್ಚ ṭca ಟ್ಛ tc,ha ಟ್ಚ ṭcha ಟ್ಛ ṭch,ha ಟ್ಟ ṭṭa ಟ್ಠ ṭṭha ಟ್ಟ ṭta ಟ್ಠ ṭtha ಟ್ಪ ṭpa ಟ್ಫ ṭpha ಟ್ಮ ṭma ಟ್ಯ ṭya ಟ್ವ ṭva ಟ್ಶ ṭsha ಟ್ಷ ṭṣha ಟ್ಸ ṭsa ಟ್ಕ್ಷ ṭcṣha.

ತ tha ತಾ thá ತಿ thi ತೀ thí ತು thu ತೂ thú ತೃ thrü ತೄ thrú ತ್ಲ thlu ತೆ the ತೇ thé ತೈ thai ತೊ tho ತೋ thó ತೌ thau ತಂ tham ತಃ thaha ನ್ತ thna ತ್ಯ thya ತ್ಸ thsha ತ್ಷ thṣha ತ್ಸ thsa.

ದ da ದಾ dá ದಿ di ದೀ dí ದು du ದೂ dú ದೃ drü ದೄ drú ದ್ಲ dlü ದೆ de ದೇ dé ದೈ dai ದೊ do ದೋ dó ದೌ dau ದಂ dam ದಃ daha ದ್ಗ dga ದ್ಘ dgha ದ್ಙ dgna ದ್ಜ dja ದ್ಝ djha ದ್ಡ dḍa ದ್ಢ dḍha ನ್ದ dna ದ್ದ dda ದ್ಧ ddha ದ್ನ dna ದ್ಬ dba ದ್ಭ dbha ದ್ಮ dma ದ್ಯ dya ದ್ರ dra ದ್ಲ dla ದ್ವ dva ದ್ಹ dha.

ಧ dha ಧಾ dhá ಧಿ dhi ಧೀ dhí ಧು dhu ಧೂ dhú ಧೃ dhrü ಧೄ dhrú ಧ್ಲ dhlü ಧೆ dhe ಧೇ dhé ಧೈ dhai ಧೊ dho ಧೋ dhó ಧೌ dhau ಧಂ dham ಧಃ dhaha ಧ್ಯ dhya ಧ್ರ dhra ಧ್ವ dhva.

ನ na ನಾ ná ನಿ ni ನೀ ní ನು nu ನೂ nú ನೃ nrü ನೄ nrú ನ್ಲ nlü ನೆ ne ನೇ né ನೈ nai ನೊ no ನೋ nó ನೌ nau ನಂ nam ನಃ naha ನ್ಚ nca ನ್ಛ nc,ha ನ್ಗ nga ನ್ಘ ngha ನ್ಙ ngna ನ್ಚ ncha ನ್ಛ nch,ha ನ್ಜ nja ನ್ಝ njha ನ್ಞ nnya ನ್ಟ nṭa ನ್ಠ nṭha ನ್ಡ nḍa ನ್ಢ nḍha ನ್ಣ nṇa ನ್ತ nta ನ್ಥ ntha ನ್ದ nda ನ್ಧ ndha ನ್ನ nna ನ್ಪ npa ನ್ಫ npha ನ್ಬ nba ನ್ಭ nbha ನ್ಮ nma ನ್ಯ nya ನ್ರ nra ನ್ಲ nla ನ್ವ nva ನ್ಶ nsha ನ್ಷ nṣha ನ್ಸ nsa ನ್ಹ nha ನ್ಕ್ಷ ncṣha.

ತ ta ತಾ tá ತಿ ti ತೀ tí ತು tu ತೂ tú ತೃ trü ತೄ trú ತ್ಲೃ tlü ತೆ te ತೇ té ತೈ tai ತಾ to ತಾೀ tó ತೌ tau ತಂ tam ತಃ ṭaha ತ್ಚ tca ತ್ಛ tc,ha ತ್ಟ tta ತ್ಠ ttha ತ್ಣ tna ತ್ಪ tpa ತ್ಫ thpa ತ್ಮ tma ತ್ಯ tya ತ್ರ tra ತ್ಲ tla ತ್ವ tva ತ್ಷ tṣha ತ್ಸ tsa ತ್ಶ tcṣha.

ಥ tha ಥಾ thá ಥಿ thi ಥೀ thí ಥು thu ಥೂ thú ಥೃ thrü ಥೄ thrú ಥ್ಲ thlü ಥೆ the ಥೇ thé ಥೈ thai ಥಾ tho ಥಾೀ thó ಥೌ thau ಥಂ than ಥಃ thaha ಥ್ಯ thya ಥ್ವ thva.

ದ da ದಾ dá ದಿ di ದೀ dí ದು du ದೂ dú ದೃ drü ದೄ drú ದ್ಲ dlü ದೆ de ದೇ dé ದೈ dai ದಾ do ದೂ dó ದೌ dau ದಂ dam ದಃ daha ದ್ಗ dga ದ್ಘ dgha ದ್ದ dda ದ್ಧ ddha ದ್ನ dna ದ್ಬ dba ದ್ಭ dbha ದ್ಮ dma ದ್ಯ dya ದ್ರ dra ದ್ಲ dla ದ್ವ dva.

ಧ dha ಧಾ dhá ಧಿ dhi ಧೀ dhí ಧು dhu ಧೂ dhú ಧೃ dhrü ಧೄ dhrú ಧ್ಲ dhlü ಧೆ dhe ಧೇ dhé ಧೈ dhai ಧಾ dho ಧೂ dhó ಧೌ dhau ಧಂ dham ಧಃ dhaha ಧ್ನ dhna ಧ್ಮ dhma ಧ್ಯ dhya ಧ್ರ dhra ಧ್ವ dhva.

ನ na ನಾ ná ನಿ ni ನೀ ní ನು nu ನೂ nú ನೃ nrü ನೄ nrú ನ್ಲ nlü ನೆ ne ನೇ né ನೈ nai ನಾ no ನಾೀ nó ನೌ nau ನಂ nam ನಃ naha ನ್ಕ nca ನ್ಖ nc,ha ನ್ಗ nga ನ್ಘ ngha ನ್ಙ ngna ನ್ಚ ncha ನ್ಛ nc,hha ನ್ಜ nja ನ್ಝ njha ನ್ಞ nnya ನ್ಟ nṭa ನ್ಠ nṭha ನ್ಡ nḍa ನ್ಢ nḍha ನ್ಣ nṇa ನ್ತ nta ನ್ಥ ntha ನ್ದ nda ನ್ಧ ndha ನ್ನ nna ನ್ಪ npa ನ್ಫ npha ನ್ಬ nba ನ್ಭ nbha ನ್ಮ nma ನ್ಯ nya ನ್ರ nra ನ್ಲ nla ನ್ವ nva ನ್ಶ nsha ನ್ಷ nṣha ನ್ಸ nsa ನ್ಹ nha ನ್ಳ nla ನ್ಕ್ಷ ncṣha.

ప pa పా pá పి pi పీ pí పు pu పూ pú పృ prü పౄ prú ప్లు plü పె pe పే pé పై pai పొ po పో pó పౌ pau పం pam పఽ paha ప్ప pca ప్ఛ pc,ha ప్చ pcha ప్ఛ pch,ha ప్ట pṭa ప్ఠ pṭha ప్త pta ప్థ ptha ప్న pna ప్ప ppa ప్ఫ ppha ప్మ pma ప్య pya ప్ర pra ప్ల pla ప్వ pva ప్ష psha ప్ష pṣha ప్స psa ప్ష్ pcṣha.

ఫ pha ఫా phá ఫి phi ఫీ phí ఫు phu ఫూ phú ఫృ phrü ఫౄ phrú ఫ్లు phlü ఫె phe ఫే phé ఫై phai ఫొ pho ఫో phó ఫౌ phau ఫం pham ఫఽ phaha ఫ్య phya ఫ్ష phsha ఫ్ష phṣha ఫ్స phsa.

బ ba బా bá బి bi బీ bí బు bu బూ bú బృ brü బౄ brú బ్లు blü బె be బే bé బై bai బొ bo బో bó బౌ bau బం bam బఽ baha బ్గ bga బ్ఘ bgha బ్జ bja బ్ఝ bjha బ్డ bḍa బ్ఢ bḍha బ్ద bda బ్ధ bdha బ్న bna బ్బ bba బ్భ bbha బ్మ bma బ్య bya బ్ర bra బ్ల bla బ్భ bha.

భ bha భా bhá భి bhi భీ bhí భు bhu భూ bhú భృ bhrü భౄ bhrú భ్లు bhlü భె bhe భే bhé భై bhai భొ bho భో bhó భౌ bhau భం bham భఽ bhaha భ్న bhna భ్మ bhma భ్య bhya భ్ర bhra భ్ల bhla భ్వ bhva.

మ ma మా má మి mi మీ mí ము mu మూ mú మృ mrü మౄ mrú మ్లు mlü మె me మే mé మై mai మొ mo మో mó మౌ mau మం mam మఽ maha మ్న mna మ్ప mpa మ్ఫ mpha మ్బ mba మ్భ mbha మ్మ mma మ్య mya మ్ర mra మ్ల mla మ్వ mva.

య ya యా yá యి yi యీ yí యు yu యూ yú యృ yrü యౄ yrú

ಯ್ಲ ylü ಯೆ ye ಯೇ yé ಯೈ yai ಯೊ yo ಯೋ yó ಯೌ yau ಯಂ yam ಯಃ yaha ಯ್ಕ yca ಯ್ಖ yc,ha ಯ್ಗ yga ಯ್ಘ ygha ಯ್ಙ ygna ಯ್ಚ ycha ಯ್ಛ ych,ha ಯ್ಜ yja ಯ್ಝ yjha ಯ್ಞ ynya ಯ್ಟ yṭa ಯ್ಠ yṭha ಯ್ಡ yḍa ಯ್ಢ yḍha ಯ್ಣ yṇa ಯ್ತ yta ಯ್ಥ ytha ಯ್ದ yda ಯ್ಧ ydha ಯ್ನ yna ಯ್ಪ ypa ಯ್ಫ ypha ಯ್ಬ yba ಯ್ಭ ybha ಯ್ಮ yma ಯ್ಯ yya ಯ್ರ yra ಯ್ಲ yla ಯ್ವ yva ಯ್ಶ ysha ಯ್ಷ yṣha ಯ್ಸ ysa ಯ್ಹ yha ಯ್ಳ yḷa ಯ್ಱ yṟa.

ರ್ಕ ra ರಾ rá ರಿ ri ರೀ rí ರು ru ರೂ rú ರೃ rrü ರೄ rrú ರ್ಲ rlü ರೆ re ರೇ ré ರೈ rai ರಾ ro ರೋ ró ರೌ rau ರಂ ram ರಃ raha ರ್ಕ rca ರ್ಖ rc,ha ರ್ಗ rga ರ್ಘ rgha ರ್ಙ rgna ರ್ಚ rcha ರ್ಛ rch,ha ರ್ಜ rja ರ್ಝ rjha ರ್ಞ rnya ರ್ಟ rṭa ರ್ಠ rṭha ರ್ಡ rḍa ರ್ಢ rḍha ರ್ಣ rṇa ರ್ತ rta ರ್ಥ rtha ರ್ದ rda ರ್ಧ rdha ರ್ನ rna ರ್ಪ rpa ರ್ಫ rpha ರ್ಬ rba ರ್ಭ rbha ರ್ಮ rma ರ್ಯ rya ರ್ರ rra ರ್ಲ rla ರ್ವ rva ರ್ಶ rsha ರ್ಷ rṣha ರ್ಸ rsa ರ್ಹ rha ರ್ಳ rla ರ್ಱ rṟa.

ಲ la ಲಾ lá ಲಿ li ಲೀ lí ಲು lu ಲೂ lú ಲೃ lrü ಲೄ lrú ಲ್ಲ llü ಲೆ le ಲೇ lé ಲೈ lai ಲಾ lo ಲೋ ló ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಕ lca ಲ್ಖ lc,ha ಲ್ಗ lga ಲ್ಘ lgha ಲ್ಙ lgna ಲ್ಚ lcha ಲ್ಛ lch,ha ಲ್ಜ ljа ಲ್ಝ ljha ಲ್ಞ lnya ಲ್ಟ lṭa ಲ್ಠ lṭha ಲ್ಡ lḍa ಲ್ಢ lḍha ಲ್ಣ lṇa ಲ್ತ lta ಲ್ಥ ltha ಲ್ದ lda ಲ್ಧ ldha ಲ್ನ lna ಲ್ಪ lpa ಲ್ಫ lpha ಲ್ಬ lba ಲ್ಭ lbha ಲ್ಮ lma ಲ್ಯ lya ಲ್ರ lra ಲ್ಲ lla ಲ್ವ lva ಲ್ಶ lsha ಲ್ಷ lṣha ಲ್ಸ lsa ಲ್ಹ lha ಲ್ಳ lla ಲ್ಱ lcṣha.

ವ್ಕ va ವಾ vá ವಿ vi ವೀ ví ವು vu ವೂ vú ವೃ vrü ವೄ vrú ವ್ಲ vlü ವೆ ve ವೇ vé ವೈ vai ವಾ vo ವೋ vó ವೌ vau ವಂ vam ವಃ vaha ವ್ಯ vya ವ್ರ vra ವ್ವ vva.

ಶ sha ಶಾ shá ಶಿ shi ಶೀ shí ಶು shu ಶೂ shú ಶೃ shrü ಶೄ shrú ಶ್ಲೃ shlü ಶೆ she ಶೇ shé ಶೈ shai ಶಾ sho ಶಾೀ shó ಶೌ shau ಶಂ sham ಶಃ shaha ಶ್ಚ shcha ಶ್ಛ shchha ಶ್ತ shta ಶ್ನ shna ಶ್ಮ shma ಶ್ಯ shya ಶ್ರ shra ಶ್ಲ shla ಶ್ವ shva ಶ್ಷ shsha.

ಷ ṣha ಷಾ ṣhá ಷಿ ṣhi ಷೀ ṣhí ಷು ṣhu ಷೂ ṣhú ಷೃ ṣhrü ಷೄ ṣhrú ಷ್ಲೃ ṣhlü ಷೆ ṣhe ಷೇ ṣhé ಷೈ ṣhai ಷಾ ṣho ಷಾೀ ṣhó ಷೌ ṣhau ಷಂ ṣham ಷಃ ṣhaha ಷ್ಕ ṣhca ಷ್ಟ ṣhṭa ಷ್ಠ ṣhṭha ಷ್ಣ ṣhṇa ಷ್ಪ ṣhpa ಷ್ಫ ṣhpha ಷ್ಬ ṣhbha ಷ್ಮ ṣhma ಷ್ಯ ṣhya ಷ್ರ ṣhra ಷ್ವ ṣhva ಷ್ಷ ṣhṣha.

ಸ sa ಸಾ sá ಸಿ si ಸೀ sí ಸು su ಸೂ sú ಸೃ srü ಸೄ srú ಸ್ಲೃ slü ಸೆ se ಸೇ sé ಸೈ sai ಸಾ so ಸಾೀ só ಸೌ sau ಸಂ sam ಸಃ saha ಸ್ಕ sca ಸ್ಟ sc,ha ಸ್ತ sta ಸ್ಥ stha ಸ್ನ sna ಸ್ಪ spa ಸ್ಫ spha ಸ್ಮ sma ಸ್ಯ sya ಸ್ರ sra ಸ್ಲ sla ಸ್ವ sva ಸ್ಸ ssa.

ಹ ha ಹಾ há ಹಿ hi ಹೀ hí ಹು hu ಹೂ hú ಹೃ hrü ಹೄ hrú ಹ್ಲೃ hlü ಹೆ he ಹೇ hé ಹೈ hai ಹಾ ho ಹಾೀ hó ಹೌ hau ಹಂ ham ಹಃ haha ಹ್ನ hna ಹ್ಮ hma ಹ್ಯ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

ಳ ḷa ಳಾ ḷá ಳಿ ḷi ಳೀ ḷí ಳು ḷu ಳೂ ḷú ಳೃ ḷrü ಳೄ ḷrú ಳ್ಲೃ ḷlü ಳೆ ḷe ಳೇ ḷé ಳೈ ḷai ಳಾ ḷo ಳಾೀ ḷó ಳೌ ḷau ಳಂ ḷam ಳಃ ḷaha ಳ್ಕ ḷca ಳ್ಟ ḷc,ha ಳ್ತ ḷga ಳ್ಥ ḷgha ಳ್ನ ḷgna ಳ್ಪ ḷcha ಳ್ಫ ḷch,ha ಳ್ಬ ḷja ಳ್ಭ ḷjha ಳ್ಮ ḷnya ಳ್ಯ ḷṭa ಳ್ರ ḷṭha ಳ್ಲ ḷḍa ಳ್ವ ḷḍha ಳ್ಶ ḷṇa ಳ್ಷ ḷta ಳ್ಸ ḷtha ಳ್ಹ ḷda ಳ್ಳ ḷdha ಳ್ಳ ḷna ಳ್ಳ ḷpa ಳ್ಳ ḷpha ಳ್ಳ ḷba ಳ್ಳ ḷbha ಳ್ಳ ḷma ಳ್ಳ ḷya ಳ್ಳ ḷra ಳ್ಳ ḷla ಳ್ಳ ḷva ಳ್ಳ ḷsha ಳ್ಳ ḷṣha ಳ್ಳ ḷsa ಳ್ಳ ḷha ಳ್ಳ ḷḷa ಳ್ಳ ḷcsha.

Of the ELISION, INSERTION, and PERMUTATION of LETTERS.

In all the studied compositions of Southern India, euphony of language is much attended to; and the rules for the elision, insertion, and permutation of letters, are numerous, and, in some degree, perplexing to the European Student. It is absolutely necessary, however, that in each dialect they should be acquired; for without this knowledge, no perfect acquaintance with any one of those languages can ever be attained.

The general permutation of letters, which is occasioned by the junction of words with their affixes, or of one word with another, is in Sanscrit and Carnáṭaca termed సంధి. The elision of letters is more particularly expressed by the word లోపము; the insertion of letters by the word ఆగమము; and the exchange or substitution of one letter for another by the term ఆదేశము.

All words in the modern dialect of the Carnáṭaca language which possess a meaning, terminate in one or other of the following vowels, అ ఆ ఇ ఈ ఉ ఊ ఋ ౠ ఌ ౡ ఎ ఏ ఐ ఒ or ఓ; and words that merely imitate a sound, have their terminations in ఁ ం ః and ఽ. Words commence with either vowels or consonants; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants, న్ గ్ ఙ్ ఞ్ ర్ ఱ్ ల్ ళ్ and ౯.

Rule 1st.

When a word terminates in the letter అ, and the next affix or word commences with a vowel, the terminating అ always suffers elision.

EXAMPLES.

ఋషఅరుఋషరు *learned men*; అవఅరుఅవరు *they*; దొడ్డఅప్పనుదొడ్డప్పను *great uncle*; మాడిదఅరుమాడిదరు *they made*; బరెగ్రహనుబరెగ్రహను *paint*; పూరయిసుపూర్సు *fill up*; అవనిండఅూయిరుఅవనిందాయిరు

it was done by him; ಗಿರಿಯಬೆಸೆಯಿರಿದಗ್ಗಿದನು,ಗಿರಿಯಬೆಸೆಯಿಂದಿಳಿದನು *he descended from the mountain;* ರಾಮನಆನೆರಾಮನಾನೆ *the elephant of Ráma.*

EXCEPTIONS.

When the words ಹಾಸುಹಾರಒಳ್ಪಳ್ and ಎಳ್ are followed by a word commencing with a vowel, sandhi does not take place.

EXAMPLES.

ಹಾಸಆನೆ *a new elephant;* ಹಾರಅಡಿ *an outer step;* ಒಳ್ಅಟ್ಟಿಪು *the inner ceiling of a house;* ಪಳ್ಅಂಬುಗಳು *old arrows;* ಎಳ್ಅಂಬೆಯು *a young swan.*

Rule 2d.

When a word terminates in ಅಾಗ ಈ ಎ ಏ or ಐ, and the next affix or word commences with a vowel, the consonant ಯ್ must be inserted between them.

EXAMPLES.

ಪೃಅನ್ನಪೃಯನ್ನ *the earth;* ಅಾಗ್ಗರಪ್ಪಅಾಯಿರಪ್ಪ *that condition;* ನಲಿಗ್ಗಿಂದನಲಿಯಿಂದ *by the chaste woman;* ಶ್ರೀಅನ್ನಶ್ರೀಯನ್ನ *the goddess of riches;* ಮೊಗೆ,ಅದಿಸೆಯಿಂದಮೊಗೆಯದಿಸೆಯಿಂದ *from the face;* ಗಂಗೆಅಗಂಗೆಯ *of the Ganges;* ಮೈಅಲುಮೈಯಲು *to graze;* ಕೈಅಲ್ಲಿ-ಕೈಯಲ್ಲಿ *in the money.*

EXCEPTIONS.

If the word ಅಾ implying *that,* is followed by a word commencing with the vowels ಉ ಊ ಒ or ಓ, they are joined together by the insertion of ವ್ between them.

EXAMPLES.

ಅಾಉದಕಪ್ಪಅಾವುದಕಪ್ಪ *that water;* ಅಾಊಟಪ್ಪಅಾವೂಟಪ್ಪ *that food;* ಅಾಒಂದುಅಾವೊಂದು *that one;* ಅಾಓಲೆಅಾವೋಲೆ *that cadjan.*

When the word ఆఁ is followed by a word commencing with అఐ or ఔ, they are either joined together by the insertion of య్ between them, according to the general rule, or sandhi does not take place.

EXAMPLES.

ఆఁఅంబెయుఆఁయంబెయు or ఆఁఅంబెయు *that swan*; ఆఁఐశ్వర్యవుఆఁయైశ్వర్యవు or ఆఁఐశ్వర్యవు *that wealth*; ఆఁఔక్తంశ్యవుఆఁయౌక్తంశ్యవు or ఆఁఔక్తంశ్యవు *that desire*.

When a word in the dative or locative cases, and ending in ఎ or ఌ, is followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

దేవరిశిఒప్పిసిదను దేవరిఁఒప్పిసిదను *he delivered to the god*; మనియల్లిఌద్దను మనియల్లిద్దను *he was in the house*.

When a word in the dative or locative cases, and ending in ఎ or ఌ, is followed by the emphatic ఏ, or the conjunctive ఊ, or when a word ending in ఌ or ఎ, is followed by the affix ఌను, or when a verb ending in ఌ or ఎ, the past gerund ending in ఌ, a verb in the subjunctive mood ending in ఁ, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్ between them.

EXAMPLES.

కూవిశిఏకూవిఁశ్ or కూవిశియే *to the flower*; కుదుశిశిఊకుదుశిశూ or కుదుశిశియూ *to the horse also*; బెట్టెదల్లిఏబెట్టెదల్లిఁ or బెట్టెదల్లియే *in the mountain*; నెలదల్లిఊనెలదల్లూ or నెలదల్లియూ *also in the ground*; స్తుతిఌనుస్తుతిసు or స్తుతియను *praise thou*; ఌళిఌనుఌళిసు or ఌళియను *cause thou to descend*; కశిఌనుకశిసు or కశియను *cause thou*

to call; మాడిదిరిఱూదకారణమాడిదిరాదకారణ or మాడిదిరియాదకారణ *because you did;* బరుత్తినేఱూద్దరిందబరుత్తినాద్దరింద or బరుత్తినియూద్దరింద *because I am coming;* మాడిగ్గిద్దను మాడిద్దను or మాడియిద్దను *he has made;* మాడిదశేఏను మాడిదశ్కెను or మాడిదశెయ్కెను *what if he did?* నాఁడదిగ్గిద్దనునాఁడదిద్దను or నాఁడదియిద్దను *he was without seeing.*

When a verb, however, in the second person singular ending in గ్గి or ఏ, or the words గ్గిది or అది, are followed by a word commencing with a vowel, they are always joined together by the insertion of య్ between them.

EXAMPLES.

ఓదిదిఅతి క్షిప్రశెయిందఓదిదియతి క్షిప్రశెయింద *you have read quickly;* బరెదిఅతిమనోహరదిందబరెదియతిమనోహరదింద *you wrote very beautifully;* గ్గిదిఎందుద్కెళిదను గ్గిదియెందుద్కెళిదను *he said "it is."*

When the verbal root కరె is followed by the affix అలు, they are either joined together by the insertion of య్ between them, or left without sandhi.

EXAMPLE.

కరెఅలుకరెయలు or కరెఅలు *to call.*

When a word ending in ఱూ గ్గి or ఏ is followed by a word or affix commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, provided the meaning of the word is not likely to be affected by the formation of the sandhi.

EXAMPLES.

నిద్రాగ్గెసుని ద్రిసు *sleep thou;* దుసిగ్గిగసుదుసిగసు *a liar;* ఠాంగిఱూయితుఠాంగాయితు *it became so;* తిరిగిగ్గట్టిను తిరిగిట్టిను *he replaced;* అల్లిగ్గిందబందను అల్లిందబందను *he came thence.*

When adverbs terminating in ನೆ or ಗೆ are followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, or by the insertion of ಯ್ between them, or left, without being joined, in their original form.

EXAMPLES.

ಸುಮ್ಮನೆಯಿದ್ದನು ಸುಮ್ಮನಿದ್ದನು ಸುಮ್ಮನೆಯಿದ್ದನು or ಸುಮ್ಮನೆ ಇದ್ದನು *he remained quiet;* ಆಕವುರಿ ಕರ್ರಗೆಯಿತ್ತು ಕರ್ರಗಿತ್ತು ಕರ್ರಗೆಯಿತ್ತು or ಕರ್ರಗೆ ಇತ್ತು *that horse was black.*

Rule 3d.

When a word ending in ಉ, ಊ ಮು, ಮೂ, ಱ ಳ ಓ or ಔ is followed by an affix or a word commencing with a vowel, they are joined together by inserting the consonant ವ್ between them.

EXAMPLES.

ಪುರುಷನ್ನ ಪುರುವನ್ನ *the priest;* ಪೂಗಾಂದ ಪೂವಿಂದ *by the flower;* ಮಾತೆಯಾನ, ಮಾತೆವಿನ *of the mother;* ಮೂಲಲ್ಲಿ ಮೂವಲ್ಲಿ *in the money;* ಪೞಂದನು ಪವಿಂದನು *he said lü;* ಪಳಂದನು ಪವಿಂದನು *he said lü;* ಗಾಗೆ ಗಾವಿಗೆ *to a cow;* ತಿಂಗಳಾನ ತಿಂಗಳವಿನ *of the moon.*

EXCEPTIONS.

When a pure Carnáṭaca word ending in ಉ is followed by an affix or word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ಹಾಲುಗಾನ ಹಾಲಿನ *of the milk;* ಮಗನನ್ನು ಅಪ್ಪಿಕೊಂಡನು ಮಗನನ್ನ ಪ್ಪಿಕೊಂಡನು *he embraced his son;* ನೋಡಿದನು ಅಲ್ಲಿ ನೋಡಿದನಲ್ಲಿ *he saw there;* ಕೊಟ್ಟಿರುದ್ದನು ಕೊಟ್ಟಿದ್ದನು *he had given.*

When a pure Carnáṭaca word ending in ಒ is followed by an affix or word commencing with a vowel, they are joined together by the insertion of ಯ್ between them.

EXAMPLE.

ತ್ಯಾಅಲು ತ್ಯಾಯ್ಅಲು *to wet.*

If a word ending in ಒ and imitating any sound, is followed by a word commencing with a vowel, they are joined together either by the insertion of ಯ್ or ವ್.

EXAMPLE.

ಜ್ಯಾಎಂದ್ದು ಜ್ಯಾಯ್ಎಂದ್ದು or ಜ್ಯಾವ್ಎಂದ್ದು *having said "jó."*

EXCEPTIONS TO RULE 1st, 2d AND 3d.

When a word ending in a vowel is followed by a word commencing with ಇ ಈ or ಊ, sandhi does not take place.

EXAMPLES.

ಮುನಿಯಇದ್ಧಿಯು *the improvement of a moonie;* ಅಾಈಯು ಕಾರವು *that letter rii;* ಎನ್ನಊ ಕಾರವು *my letter lü;* ಇದುಇಾಣವು *this is a debt.*

But when the words ಅಾ *that,* ಈ *this,* ಎಲ್ಲಾ *all,* are followed by a word commencing with ಇ, the initial vowel of the subsequent word is changed into ಉ.

EXAMPLES.

ಅಾಇಋತುವು ಅಾಉಋತುವು *that season;* ಈ ಇ ಷಿ ಈ ಉ ಷಿ *this rushi;* ಎಲ್ಲಾಇಾಣಗಳು ಎಲ್ಲಾಉಾಣಗಳು *all the debts.*

When nouns in the vocative case, interjections terminating in a vowel, the particles with the exception of ಇ, and words terminating in long vowels, are followed by a word commencing with a vowel, the antecedent and the subsequent are not joined together.

EXAMPLES.

రామన్నిలిశిచా *Rama! come hither;* అంగాన్నిలిశిచా *brother! come hither;* అరరఅవసుబడ్డ దుంట్టి సు *alas! he is very wicked;* అవన్నీ ఆపుస్తక్క వన్నాడిదసు *he read that book;* అవనూన్లి *neither is he;* కూఁయెందుకొయ్యి కూసిదు *the fowl cried cú.*

When a word ending in a vowel and imitating any sound or action, or when a word quoted from any author and ending in a vowel, is followed by a word commencing with a vowel, the words may either be joined together, or they may be left separate.

EXAMPLES.

గుడు,గుడు,ఎందు గుడు గుడెందు or గుడుగుడు ఎందు *having said "Gudu-gudu;"* కొడానిఎందు, కొడానియేందు or కొడానిఎందు *having said "who is the donor?"*

But when a word ending in అ and expressive of any sound or action, is followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్; or they may be left separate.

EXAMPLES.

పళ్ళపళ్ళ,ఎందు పళ్ళపళ్ళెందు or పళ్ళపళ్ళయేందు or పళ్ళపళ్ళ ఎందు *having said "Palapala;"* మాంరక్షిరక్షి ఎందుడ్డిదసుమాంరక్షిరక్షిం దుడ్డిదసు or మాంరక్షి రక్షియేందుడ్డిదసు or మాంరక్షి రక్షి ఎందుడ్డిదసు *he said "protect me! protect me!"*

Rule 4th.

When a word terminating in ం is followed by a word commencing with a vowel, they may be joined together by changing the final ం into మ్, or they may be left separate.

EXAMPLE.

ಶ್ರೀ ಶ್ಯೇಶಂ ಕರಂ ಎಂದು ಶ್ರೀ ಶ್ಯೇಶಂಕರಮೆಂದು or ಶ್ರೀ ಶ್ಯೇಶಂಕರಂ ಎಂದು *having said "I will adore Shancara!"*

Rule 5th.

If a word susceptible of inflection terminating in ಃ and imitating any sound quoted in a passage from an author, is followed by a word commencing with a vowel, the final vowel of the antecedent is optionally destroyed.

EXAMPLE.

ಕಶ್ಶಂಭುಃ ಎಂದ್ದು ಕಶ್ಶಂಭು ಎಂದು or ಕಶ್ಶಂಭುಃ ಎಂದು *having said "who is Shambhu?"*

Rule 6th.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be a vowel, the antecedent and subsequent words are either joined together, according to the rules laid down for that purpose, or they are left separate.

EXAMPLE.

ಕಶ್ಶಂಭು ಎಂದು ಕಶ್ಶಂಭುವೆಂದು or ಕಶ್ಶಂಭು ಎಂದು *having said "who is Shambhu?"*

EXCEPTION.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be ಅ, sandhi is never formed between the antecedent and the subsequent.

EXAMPLE.

ಕೋದರಿದ್ರಃ ಎಂದು ಕೋದರಿದ್ರ ಎಂದು *having said "who is poor?"*

Rule 7th.

If the final vowel ಃ of the antecedent be retained, and be followed by a word commencing with a vowel, they are not joined together.

EXAMPLES.

ಪ್ರಭುಃ ಧಾರ್ಮಿಕಃ ಎಂದು *having said "the master is bountiful;"* ಊಃ ಎಂದ್ದು *having said "úh."*

Rule 8th.

When two words are to be formed into a compound one, if the antecedent terminate in any vowel, and the subsequent commence with the consonants క or త, these letters are respectively changed into గ and ద. The same is the case if the antecedent be deprived of it's final vowel or of it's affix, or if any other change be made by which the word shall terminate in any consonant, with the exception of the letters ర్ and ళ్, when used as substitutes.

EXAMPLES.

మరకాలు మరగ్గాలు *a wooden leg;* తణ్ణ్ కదిరు తణ్ణ్ణ్ణదిరు *a cold ray;* కుఱి తోగలు కుఱిదాగలు *a tiger's hide;* మేల్ దెటియు మేల్దుటియు *the upper lip;* శిమ్ తావశేయు శిందావశేయు *a red water lily.*

Rule 9th.

If the antecedent in a compound be a substitute for another word, or if any change take place, and it terminate in any consonant, with the exception of ర్ and ళ్, and the subsequent word commence with ప, the ప is invariably changed into బ.

EXAMPLES.

తొమ్మ పది తొంబది *ninety;* శిమ పాడవియు శింబాడవియు *red ground.*

Rule 10th.

If the antecedent in a compound word terminate in any consonant properly belonging to itself, and the next word commence with ప, the ప is sometimes changed into బ, sometimes into వ, and sometimes the words remain unchanged.

EXAMPLES.

కణ్ పరియు కణ్బరియు *the form of an eye;* నిర్ పక్కియు నిర్వక్కియు *a water fowl;* బిళ్ పక్కియు *a white bird.*

Rule 11th.

If the first word of the compound terminate in a vowel, and be followed by a word commencing with the consonants ప, బ, or మ, these letters are invariably changed into వ.

EXAMPLES.

ఊగసమగిఊగసవగి *the sun*; రక్కసపగియరక్కసవగియ *Vishnoo*; సుడిపెంగు సుడివెంగు *the goddess of learning*; మూబుంగొవు మూవంగొవు *three colours*; మరమగి మరవగి *a wooden seat.*

Rule 12th.

If the antecedent of a compound word terminate in a consonant properly belonging to itself, and the subsequent commence with బ or మ, these two letters are optionally changed into వ.

EXAMPLES.

మెల్బుగొవు మెల్బుగొవు or మెల్లుగొవు *a good colour*; మెల్మాడుమె లొడు or మెల్లొడు *a good word.*

EXCEPTION TO RULES 8th AND 11th.

When a participle or noun of quality deprived of its affix terminating in అ, or a neuter numeral pronoun, are followed by a word commencing with the consonants క, ర, ప, బ, or మ, these consonants remain unchanged.

EXAMPLES.

కూను వక్కొళియు *the fowl that cries*; కూనువరొట్టిలు *a moving cradle*; ఓదువపాశ్రియు *a book for reading*; బట్టికంగు *a round eye*; ఒందు కైయను *he that has one hand*; నాల్కుతలెయను *he that has four heads.*

EXCEPTION TO RULES 8th, 11th, AND 12th.

In the following compound words, viz. ఒళకై *the palm of the hand*; డారకై *the back of the hand*; ఒళకొటె *the inner castle*; డారకొళ

టియు *the outer castle;* దొరకట్టు *the outer tying;* బరికాలు *a bare leg;* ఒళతోటవు *the inner garden;* ఒక్కగ్నాను *a one-eyed man;* ముక్కగ్నాను *a three-eyed man;* ముక్కోటియు *three crores;* ముక్కొడియు *three flood gates;* కస్తురిమిగవు *a musk deer;* నసుముళ్ళు *slight anger;* ఇప్పది *twenty;* వేదవిజ్జెయు *the science of the vedas;* నాలొక్కను *four faced;* దొళ్ళనెయు *a ruined house;* బాళ్నె *a dwelling house;* and బిళ్బట్టెయు *a white cloth;* the initial consonants of the subsequent words are never subject to change.

Rule 13*th.*

When a word ending in a crude state in any consonant, with the exception of the letters య్ and ల్, is followed by a word commencing with the consonant స్, the letter స్ is sometimes changed into చ్ or జ్, and sometimes remains unchanged; but, if the subsequent word be a numeral pronoun, the initial letter స్ is always changed into ష్.

EXAMPLES.

మొన్సరవు మొన్చరవు *a smooth necklace;* పొన్సురిగెయు పొన్జురిగెయు *a gold knife;* కణ్సూలెయు కణ్శూలెయు *an eye sore;* నూర్సావిరవు నూషావిరవు *one hundred thousand;* ఇర్సావిరవు ఇష్టావిరవు *two thousands.*

Rule 14*th.*

When a word has one of the following consonants, viz. క్ చ్ ట్ ర్ ప్ గ్ జ్ డ్ ద్ or బ్, for it's penultimate letter, and is followed by a word commencing with the consonant త్, the initial consonant of the subsequent word, and also the final vowel, and the penultimate letter of the antecedent word, are destroyed, and the aspirated letters ఖ్ ఛ్ ఠ్ ఫ్ ఘ్ ఝ్ ఢ్ ధ్ or భ్ are substituted for

the penultimate letter of the antecedent; and if the penultimate letter of the antecedent be a doubled consonant, the consonant which is to be substituted for it, must also be a doubled aspirate.

EXAMPLES.

అవసుదాగిదరాంగి అవసుదాగిధాంగి *as if he were gone;* బిక్కరుగూవు బిళ్ళుగూవు *a small fanam;* దొడ్డరుగూవు దొడ్ధుగూవు *a large fanam.*

Rule 15*th.*

When two words are compounded, if the antecedent terminate in a crude state in న్ or మ్, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into ం.

EXAMPLES.

కొనబళెయు కొంబళెయు *a gold bangle;* బెమ్మూదియు బెంమూదియు *warm ashes.*

Rule 16*th.*

When the substitutes for the numeral pronouns ఒందు, ఎరడు, మూరు, viz. ఒ, ర, or మ, are followed by a word commencing with a consonant, the initial consonant of the subsequent word is doubled.

EXAMPLES.

ఒక్కగ్గాను ఒక్కగ్గాను *one that has one eye;* ఱెతలెయను ర్రెతలెయను *one that has two heads;* మునుడ్డియు మున్నడ్డియు *three heaps;* ముళ్ళగాు ముళ్ళగాు *three spans.*

Rule 17*th.*

When a word that is susceptible of inflection, and that contains only a single short vowel, terminates in any one of the following consonants, viz. ట్, డ్, త్, న్, య్, ల్, or ళ్, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

నట్‌అడవినట్టడవి *the midst of the forest;* కిల్‌అడుగు కిత్తడుగు *a small step.*

Rule 18th.

When the formation of sandhi between two words would render the sense improper, sandhi must not take place, or another word of the same meaning must be substituted for that which is objectionable.

EXAMPLE.

ನಿಂತಲ್ಲಾಸದಿಂದಡೆಂದನು *he stood and said with gayety.*

CHAPTER SECOND.

Of NOUNS.

Words in the Carnáṭaca language are divided into five classes, viz. ಜ್ಞಿಶ್ಯವು or those of pure Carnáṭaca origin; ತತ್ಸಮವು words borrowed from the Sanscrit, but having Carnáṭaca terminations; ತದ್ಭವವು corruptions of Sanscrit words which have undergone certain changes according to the rules of grammar; ಗ್ರಾಮ್ಯವು words that are corrupted, and principally used by the lower classes of the people; and ಅನ್ಯಜ್ಞಿಶ್ಯವು words borrowed from other languages, and subject to all the rules to which ಜ್ಞಿಶ್ಯ words are liable.

The state of a noun before it is inflected, is called ಪ್ರಕೃತಿಯು or crude noun. The crude nouns in the Carnáṭaca language, are divided into four sorts, viz. ನಾಮಪ್ರಕೃತಿಗಳು or nouns substantive, and proper names; ಕೃದ್ಪ್ರಕೃತಿಗಳು or verbal nouns; ತದ್ಧಿತಪ್ರಕೃತಿಗಳು or derivative nouns; and ಸಮಾಸಪ್ರಕೃತಿಗಳು or compound nouns.

EXAMPLES.

ಹೂವು *a flower*; ಮರವು *a tree*; ಹವಳ *coral*; ಉಪ್ಪರಿಗೆ *an upstair house*; ಬಿಸಿವಾಣಿಗೆ *a frying pan*; ಬಾಮ್ಮನು *Bommanu*; ತಿಮ್ಮನು *Timmanu*; ಕಲ್ಲುಕಟಿಗನು *a stone cutter*; ಅಂಜುಕುಳಿ *a timid person, or one that is constantly fearing*; ಅಂಜಿಕೆ *the act of fearing*; ನಂಬುಗೆ *the act of trusting*; ಜೂಟುಗಾರನು *a gamester*; ತಂಬ್ಲಾಳಿಯು *a cool breeze*; ತಾವರೆಕಂಗಣ್ಣನು *a lotus-eyed man*; ಹಕ್ಕಿಗೂಡು *a bird cage*.

Of GENDER.

In the Carnáṭaca language there are three genders, the masculine, the feminine, and the neuter. All the gods, according to the Indian mythology, as well as men, are of the masculine gender; women, as well as the goddesses, are feminine; and all animals, as well as inanimate objects, are neuter.

EXCEPTIONS.

The nouns ಕಳತ್ರ and ದಾರ, both signifying *wife*; ಅಪತ್ಯ, ಕ್ಷೌಕ, ಶಿಶು, ಕೂಸು, ಪಸುಳೆ, and ಮಾನವ, all signifying *a child*, are of the neuter gender.

The singular noun ಜನ implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as ಜನಪ್ರದೇಶಳಿದು *the people said*; ಸ್ತ್ರೀಜನವಿದ್ದು *the female lived*; ಬಹುಜನವಂಗೀಕರಿಸಿದು *it was approved of by many people*; but when the word ಜನ is added to the particles ಕು, ದುಃ, ಸು, or ಸತ್, it is of the masculine gender; as ಕುಜನನು or ದುರ್ಜನನು *a bad man*; ಸುಜನನು or ಸಜ್ಜನನು *a good man*. The words ಸಜ್ಜನಪ and ಸಜ್ಜನಕ್ಕಳು, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting *planets*, ವರಾಹ *a pig*; ಗರುಡ *a kite*; ಋಷಭ *an ox*; ವಸಂತ *the summer*; ಅನಿಲ *air*; ಚೈತ್ರ *the month Chaitra*; ಮಂದಮಾರುತ *a gentle gale*; ಮಧು *the month Madhu*; and ಕೂರ್ಮ *a turtle*, are both of the masculine and neuter genders; as ಚಂದ್ರನುಬೆಳಗಿದನು or ಚಂದ್ರಬೆಳಗಿದು *the moon shone*.

The nouns ದೇವತೆ *a deity*; ಶ್ರೀ and ನಿಧಿ *the goddess of riches*; ಸರಸ್ವತಿ and ವಾಣಿ *the goddess of learning*; ಕುಡಿಗೆ and ದಿಂಡಾ *a girl*; ದಿಂಡತಿ *a wife*; and ಕ್ಷೌಣ್ಯ *a concubine*; are both of the feminine and neuter genders, as ಸರಸ್ವತಿವಿದ್ಯೆಯನ್ನಿಕ್ಕಿಟ್ಟಳು or ಕೊಟ್ಟಿದು *Saraswatee bestowed learning*.

In the modern dialect of the Carnáṭaca language, nouns always terminate in one or other of the following vowels, viz. అ, ఆ, ఇ, ఈ, ఉ, ఊ, ఋ, ౠ, ఎ, ఐ, ఒ, and ఓ; and in the ancient dialect, they terminate also in the following consonants ం, ఎ, య, ర, ఱ, ల, ళ, and ఴ.

Of NUMBERS.

Nouns in Carnáṭaca have two numbers, the singular and the plural.

Of CASES.

Nouns are by Carnáṭaca grammarians stated to have only seven cases, viz. ప్రథమావిభక్తి the nominative; ద్వితీయావిభక్తి the accusative; తృతీయావిభక్తి the instrumental; చతుర్థీవిభక్తి the dative; పంచమ్యావిభక్తి the ablative; షష్ఠీవిభక్తి the genitive; and సప్తమ్యావిభక్తి the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

Of DECLENSION.

Nouns in the modern dialect of the Carnáṭaca language, are inflected by the aid of the following affixes ఉ, అ, or అన్న, ఇంద, ఇగె, శి, or అక్కి, అది సేయింద, అ, and అల్లి. In the ancient dialect, the affixes are మ్, అమ్, ఇమ్, శి, అత్తగం, అ, and ఓళ్. The modes of inflection in both dialects are four; and the particular mode which must be followed, may in every case be ascertained by the gender of the noun, and it's termination in a crude state.

Of THE FIRST DECLENSION.

All nouns of the masculine gender terminating in a crude state in the vowel అ, belong to the first declension. In this declension the consonant డ్ must be inserted in the singular number, between the crude noun and its affixes; and in the plural, the syllables అర్, అరు or ఱళ్, or ఱళ్; with the exception of deri-

vative nouns, which require only the insertion of ಅರ್, or ಅರುಗಳ್. In the plural, the affix of the dative is ಗ್ಳಿಗೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ರಾಮನು	ರಾಮಂ	*Ráma.*
A.	ರಾಮನ / ರಾಮನನ್ನ	ರಾಮನಂ	*Ráma.*
I.	ರಾಮನಿಂದ	ರಾಮನಿಂ	*by Ráma.*
D.	ರಾಮನಿಗೆ / ರಾಮಗೆ	ರಾಮಂಗೆ	*to Ráma.*
Ab.	ರಾಮನಬಿಸಿಯಿಂದ	ರಾಮನಗ್ರೞಿಂ	*from Ráma.*
G.	ರಾಮನ	ರಾಮನ	*of Ráma.*
L.	ರಾಮನಲ್ಲಿ	ರಾಮನಾಗ್ಳ್	*in Ráma.*
V.	ರಾಮಾ / ರಾಮನಿ	ರಾಮಾ / ರಾಮನಿ	*Ráma!*

PLURAL NUMBER.

N.	ರಾಮರು	ರಾಮರ್	*Rámas.*
A.	ರಾಮರ / ರಾಮರನ್ನ	ರಾಮರಂ	*Rámas.*
I.	ರಾಮರಿಂದ	ರಾಮರಿಂ	*by Rámas.*
D.	ರಾಮರಿಗೆ	ರಾಮರ್ಗೆ	*to Rámas.*
Ab.	ರಾಮರಬಿಸಿಯಿಂದ	ರಾಮರಗ್ರೞಿಂ	*from Rámas.*
G.	ರಾಮರ	ರಾಮರ	*of Rámas.*
L.	ರಾಮರಲ್ಲಿ	ರಾಮರಾಗ್ಳ್	*in Rámas.*
V.	ರಾಮಿರ / ರಾಮಿರ್	ರಾಮರಿರ / ರಾಮರಿರಾ	*Rámas!*

SINGULAR NUMBER.

N.	ಅರಸನು	ಅರಸಂ	*a king.*
A	ಅರಸನ / ಅರಸನನ್ನ	ಅರಸನಂ	*a king.*
I.	ಅರಸನಿಂದ	ಅರಸನಿಂ	*by a king.*
D.	ಅರಸನಿಗೆ / ಅರಸಿಗೆ	ಅರಸಂಗೆ	*to a king.*
Ab.	ಅರಸನಬಿಸಿಯಿಂದ	ಅರಸನತ್ತಣಿಂ	*from a king.*
G.	ಅರಸನ	ಅರಸನ	*of a king.*
L.	ಅರಸನಲ್ಲಿ	ಅರಸನಾಗ್ಯೆ	*in a king.*
V.	ಅರನಾ / ಅರಸನೆ	ಅರನಾ / ಅರಸನೆ	*king!*

PLURAL NUMBER.

N.	ಅರಸರುಗಳು	ಅರಸರ್	*kings.*
A.	ಅರಸರುಗಳ / ಅರಸರುಗಳನ್ನ	ಅರಸರಂ	*kings.*
I.	ಅರಸರುಗಳಿಂದ	ಅರಸರುಗಳಿಂ	*by kings.*
D.	ಅರಸರುಗಳಿಗೆ	ಅರಸರ್ಗೆ	*to kings.*
Ab.	ಅರಸರುಗಳಬಿಸಿಯಿಂದ	ಅರಸರತ್ತಣಿಂ	*from kings.*
G.	ಅರಸರುಗಳ	ಅರಸರ	*of kings.*
L.	ಅರಸರುಗಳಲ್ಲಿ	ಅರಸರಾಗ್ಯೆ	*in kings.*
V.	ಅರಸರುಗಳಿ / ಅರಸರುಗಳಿರಾ	ಅರಸರಿರ / ಅರಸರಿರಾ	*kings!*

Of the Second Declension.

All nouns of the neuter gender terminating in the vowel అ, with the exception of గరుడ *a kite,* ఋనవ *an ox,* కోణ *a he buffaloe,* and కమఠ *a turtle,* which are declined like masculines, belong to the second declension. In this declension the consonant ప్ must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes; డ్ in the instrumental, ablative, genitive, and locative cases; in the dative no insertion is required, but the affix is అక్కి. In the plural, the insertion is గళ్ for all the cases; and the affix of the dative is గళిగి.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	గజపు	గజం	*an elephant.*
A.	గజవ / గజవన్న	గజవం	*an elephant.*
I.	గజదింద	గజదిం	*by an elephant.*
D.	గజక్కి	గజక్కి	*to an elephant.*
Ab.	గజదదిసెయింద	గజదత్తణిం	*from an elephant.*
G.	గజద	గజడ	*of an elephant.*
L.	గజదల్లి	గజడాగ్గళ్	*in an elephant.*
V.	గజా / గజవి	గజా / గజవే	*elephant!*

PLURAL NUMBER.

N.	గజగళు	గజగళ్	*elephants.*
A.	గజగళ / గజగళన్న	గజగళం	*elephants.*
I.	గజగళింద	గజగళిం	*by elephants.*

D. ಗಜಗಳಿಗೆ.....ಗಜಗಳಿ.....to elephants.

Ab. ಗಜಗಳಬಿಸಿಯಿಂದ..ಗಜಗಳತ್ರಿಗಂ.....from elephants.

G. ಗಜಗಳ.....ಗಜಗಳ.....of elephants.

L. ಗಜಗಳಲ್ಲಿ.....ಗಜಗಳಾಲ್.....in elephants.

V. { ಗಜಗಳಿ.....ಗಜಗಳಿರ..... / ಗಜಗಳಿಗಾ.....ಗಜಗಳಿರಾ..... } elephants!

SINGULAR NUMBER.

N. ಮರಪು.....ಮರಂ.....a tree.

A. { ಮರವ..... / ಮರವನ್ನು..... } ಮರವಂ.....a tree.

I. ಮರದಿಂದ.....ಮರದಿಂ.....by a tree.

D. ಮರಕ್ಕೆ.....ಮರಕೆ.....to a tree.

Ab. ಮರದಬಿಸಿಯಿಂದ..ಮರದತ್ರಿಗಂ.....from a tree.

G. ಮರದ.....ಮರದ.....of a tree.

L. ಮರದಲ್ಲಿ.....ಮರದಾಲ್.....in a tree.

V. { ಮರಾ.....ಮರಾ..... / ಮರವಿ.....ಮರವಿ..... } tree!

PLURAL NUMBER.

N. ಮರಗಳು.....ಮರಗಳ್.....trees.

A. { ಮರಗಳ..... / ಮರಗಳನ್ನು..... } ಮರಗಳಂ.....trees.

I. ಮರಗಳಿಂದ.....ಮರಗಳಿಂ.....by trees.

D. ಮರಗಳಿಗೆ.....ಮರಗಳಿ.....to trees.

Ab. ಮರಗಳಬಿಸಿಯಿಂದ..ಮರಗಳತ್ರಿಗಂ.....from trees.

G. ಮರಗಳ.....ಮರಗಳ.....of trees.

L. ಮರಗಳಲ್ಲಿ .....ಮರಗ್ಳಾಲ್ಲಿ.....*in trees.*

V. {ಮರಗಳಿ.....ಮರಗಳಿರ.....
ಮರಗಳಿಕ್ಕ.....ಮರಗಳಿರಾ.....} *trees!*

Of the Third Declension.

All nouns, of whatever gender they may be, terminating in the vowels ಅ, ಇ, ಈ, ಎ, or ಐ, belong to the third declension. In this declension, no insertion is required between the crude noun and it's affixes, in the singular number; but in the plural, the syllables ಅರ್, ಅರುಗಳ್, or ಗಳ್, must be inserted before the affixes of masculine and feminine nouns; and ಗಳ್ before those of nouns of the neuter gender. The affix of the dative case is ಗೆ in the singular number, and ಗ್ಗೆ in the plural.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹರಿಯು	ಹರಿ	*Hari.*
A.	{ಹರಿಯ ; ಹರಿಯನ್ನ}	ಹರಿಯಂ	*Hari.*
I.	ಹರಿಯಿಂದ	ಹರಿಯಂ	*by Hari.*
D.	ಹರಿಗೆ	ಹರಿಗೆ	*to Hari.*
Ab.	ಹರಿಯಿಂದೆಸೆಯಿಂದ	ಹರಿಯಿಂದೆಗಣಂ	*from Hari.*
G.	ಹರಿಯ	ಹರಿಯ	*of Hari.*
L.	ಹರಿಯಲ್ಲಿ	ಹರಿಯೊಳ್	*in Hari.*
V.	{ಹರಿಯೆ ; ಹರಿಯೇ}	ಹರಿ ; ಹರೀ	*Hari!*

PLURAL NUMBER.

N.	ಹರಿಯರು	ಹರಿಯರ್	*Haris.*
A.	{ಹರಿಯರ ; ಹರಿಯರನ್ನ}	ಹರಿಯರಂ	*Haris.*

I.	ಹರಿಯಿಂದ	ಹರಿಯಿಂ	*by Haris.*
D.	ಹರಿಯಿಗೆ	ಹರಿಯಕ್ಕೆ	*to Haris.*
Ab.	ಹರಿಯದೆಸೆಯಿಂದ	ಹರಿಯತ್ತಣಿಂ	*from Haris.*
G.	ಹರಿಯ	ಹರಿಯ	*of Haris.*
L.	ಹರಿಯಲ್ಲಿ	ಹರಿಯೊಳ್	*in Haris.*
V.	ಹರಿಯೆ / ಹರಿಯೇ	ಹರಿಯಿರ / ಹರಿಯಿರಾ	*Haris!*

SINGULAR NUMBER.

N.	ಕುರಿಯು	ಕುರಿ	*a sheep.*
A.	ಕುರಿಯ / ಕುರಿಯನ್ನ	ಕುರಿಯಂ	*a sheep.*
I.	ಕುರಿಯಿಂದ	ಕುರಿಯಿಂ	*by a sheep.*
D.	ಕುರಿಗೆ	ಕುರಿಗೆ	*to a sheep.*
Ab.	ಕುರಿಯದೆಸೆಯಿಂದ	ಕುರಿಯತ್ತಣಿಂ	*from a sheep.*
G.	ಕುರಿಯ	ಕುರಿಯ	*of a sheep.*
L.	ಕುರಿಯಲ್ಲಿ	ಕುರಿಯೊಳ್	*in a sheep.*
V.	ಕುರಿಯೆ / ಕುರಿಯೇ	ಕುರಿ / ಕುರಿ	*sheep!*

PLURAL NUMBER.

N.	ಕುರಿಗಳು	ಕುರಿಗಳ್	*sheep.*
A.	ಕುರಿಗಳ / ಕುರಿಗಳನ್ನ	ಕುರಿಗಳಂ	*sheep.*
I.	ಕುರಿಗಳಿಂದ	ಕುರಿಗಳಿಂ	*by sheep.*
D.	ಕುರಿಗಳಿಗೆ	ಕುರಿಗಳ್ಗೆ	*to sheep.*
Ab.	ಕುರಿಗಳ ದೆಸೆಯಿಂದ	ಕುರಿಗಳ ತ್ತಣಿಂ	*from sheep.*
G.	ಕುರಿಗಳ	ಕುರಿಗಳ	*of sheep.*
L.	ಕುರಿಗಳ ಲ್ಲಿ	ಕುರಿಗಳ್ವೊಳ್	*in sheep.*
V.	ಕುರಿಗಳೆ / ಕುರಿಗಳೇ	ಕುರಿಗಳಿರ / ಕುರಿಗಳಿರಾ	*sheep!*

Of the Fourth Declension.

All nouns, of whatever gender they may be, terminating in the vowels ಉ, ಊ, ಋ, ಒ, and ಓ, belong to the fourth declension. In this declension, the insertion of the syllable ್ಗ್ is optional between the crude noun and the affixes in the instrumental, ablative, genitive, and locative cases of the singular number; and in the plural, the syllable ಕಳ್ must be inserted between the crude noun and the affixes of the different cases, with the exception of the words ಕಂಡುಸು and ಬಿಂಗುಸು signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of ಅರ್, ಅರುಕಳ್, or ಕಳ್. The affix of the dative in this declension is ್ಗಿ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಗುರುವು	ಗುರು	*a priest.*
A.	ಗುರುವ / ಗುರುವನ್ನ	ಗುರುವಂ	*a priest.*
I.	ಗುರುವಿಂದ / ಗುರುವಿನಿಂದ	ಗುರುವಿಂ / ಗುರುವಿನಿಂ	*by a priest.*
D.	ಗುರುವಿಗೆ	ಗುರುವಿಂಗೆ	*to a priest.*
Ab.	ಗುರುವಬಿಸೆಯಿಂದ / ಗುರುವಿನಬಿಸೆಯಿಂದ	ಗುರುವತ್ತಣಿಂ / ಗುರುವಿನತ್ತಣಿಂ	*from a priest.*
G.	ಗುರುವ / ಗುರುವಿನ	ಗುರುವ / ಗುರುವಿನ	*of a priest.*
L.	ಗುರುವಲ್ಲಿ / ಗುರುವಿನಲ್ಲಿ	ಗುರುವ್ಗೊಳ್ / ಗುರುವಿನ್ಗೊಳ್	*in a priest.*
V.	ಗುರುವೆ / ಗುರುವ್ಯೆ	ಗುರು / ಗುರೂ	*priest!*

PLURAL NUMBER.

N. ಗುರುಗಳು ..... ಗುರುಗಳ್ ..... *priests.*

A. { ಗುರುಗಳ್ ..... / ಗುರುಗಳನ್ನು ..... } ಗುರುಗಳಂ ..... *priests.*

I. ಗುರುಗಳಿಂದ ..... ಗುರುಗಳಿಂ ..... *by priests.*

D. ಗುರುಗಳಿಗೆ ..... ಗುರುಗಳ್ಗೆ ..... *to priests.*

Ab. ಗುರುಗಳ ದೆಸೆಯಿಂದ.. ಗುರುಗಳ ತ್ರಯಂ ..... *from priests.*

G. ಗುರುಗಳ್ ..... ಗುರುಗಳ ..... *of priests.*

L. ಗುರುಗಳಲ್ಲಿ ..... ಗುರುಗಳಾಕ್ಕೆ ..... *in priests.*

V. { ಗುರುಗಳಿ ..... ಗುರುಗಳಿರ ..... / ಗುರುಗಳೀ ..... ಗುರುಗಳಿರಾ ..... } *priests!*

SINGULAR NUMBER.

N. ಕೂಸು ..... ಕೂಸು ..... *a child.*

A. { ಕೂಸ್ ..... / ಕೂಸನ್ನು ..... } ಕೂಸಂ ..... *a child.*

I. { ಕೂಸಿಂದ ..... ಕೂಸಿಂ ..... / ಕೂಸಿನಿಂದ ..... ಕೂಸಿನಿಂ ..... } *by a child.*

D. ಕೂಸಿಗೆ ..... ಕೂಸಿಂಗೆ ..... *to a child.*

Ab. { ಕೂಸದೆಸೆಯಿಂದ ..... ಕೂಸತ್ರಯಂ ..... / ಕೂಸಿನದೆಸೆಯಿಂದ.... ಕೂಸಿನತ್ರಯಂ ..... } *from a child.*

G. { ಕೂಸ್ ..... ಕೂಸ ..... / ಕೂಸಿನ ..... ಕೂಸಿನ ..... } *of a child.*

L. { ಕೂಸಲ್ಲಿ ..... ಕೂಸಾಕ್ಕೆ ..... / ಕೂಸಿನಲ್ಲಿ ..... ಕೂಸಿನಾಕ್ಕೆ ..... } *in a child.*

V. { ಕೂಸೇ ..... ಕೂಸು ..... / ಕೂಸೇ ..... ಕೂಸುಗಾ ..... } *child!*

PLURAL NUMBER.

N. కూసుగళు.....కూసుగళ్.....*children.*

A. {కూసుగళ్..... / కూసుగళన్ను.....} కూసుగళం.....*children.*

I. కూసుగళిందం.....కూసుగళిం.....*by children.*

D. కూసుగళిగి.....కూసుగళి.....*to children.*

Ab. కూసుగళ బిసియిందం.కూసుగళ త్రిగాం.....*from children.*

G. కూసుగళ్.....కూసుగళ.....*of children.*

L. కూసుగళల్లి.....కూసుగళాల్ల్.....*in children.*

V. {కూసుగళి.....కూసుగళిర..... / కూసుగళిరా.....కూసుగళిరా.....} *children!*

Of NOUNS of RELATIONSHIP.

Nouns of relationship, of which the following is a list, when terminating in a crude state in the vowel అ, require the insertion of the affixes అందిర్, అందిరుగళ్, or గళ్, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns మగ, and మొమ్మగ, which are changed in the plural into మక్కళు, and మొమ్మక్కళు.

Nouns of relationship terminating in a crude state in the vowels ఇ, or ఏ, require the insertion of the affixes అందిర్, అందిరుగళ్, అర్, అరుగళ్, or గళ్, before the final affixes, in order to form their plurals.

The nouns అమ్మ, అక్క, and అవ్వ, which, with their compounds, are the only nouns of the feminine gender terminating in అ, require the insertion of the consonant న్ before the affixes of the cases, and are declined like masculines.

ಮುತ್ತಪ್ಪ
ಮುತ್ತಜ್ಜ
ಮುತ್ತಯ್ಯ
ಮುತ್ತಾತ — *great grandfather.*

ಅಜ್ಜ
ತಾತ — *grandfather.*

ಅಪ್ಪ
ತಂದೆ — *father.*

ದೊಡ್ಡಪ್ಪ
ದೊಡ್ಡಯ್ಯ
ಪಿರಿಯಪ್ಪ — *father's elder brother.*

ಕಿರಿಯಪ್ಪ
ಚಿಕ್ಕಪ್ಪ — *father's younger brother.*

ಅಂಗ — *elder brother.*

ತಮ್ಮ — *younger brother.*

ಮಾವ
ಪೆಂಣುಕೊಟ್ಟಮಾವ — *father in-law.*

ಸ್ವಾದರಮಾವ — *maternal uncle.*

ಗಂಡ — *husband.*

ಅಳಿಯ — *son in-law.*

ಮಗ — *son.*

ಮೊಮ್ಮಗ — *grand son.*

ಮರಿಮಗ — *great grand son.*

ಸ್ವಾದರಳಿಯ — *sister's son.*

ಪಡ್ಡಗ.....*wife's sister's husband.*

ಬೀಗ.....
ಸೊಟ.....} *son's wife's father, or daughter's husband's father.*

ಶಾವ.....{ *husband's elder brother,*
wife's brother,
paternal aunt's son, } *if elder than one's self.*
maternal uncle's son,

ಮೈದನ.....{ *husband's younger brother.*
wife's brother,
paternal aunt's son, } *if younger than one's self.*
maternal uncle's son,

ಮುತ್ತಜ್ಜಿ.....
ಮುತ್ತವ್ವ.....} *great grandmother.*
ಮುತ್ತಪ್ಪಿ.....

ಅಜ್ಜಿ.....
ಅವ್ವ.....} *grandmother.*
ಅಪ್ಪಿ.....

ತಾಯಿ.....
ಅಮ್ಮ.....
ಅವ್ವ.....} *mother.*
ಅಪ್ಪೆ.....

ದಾಸ್ತಾಯಿ.....
ದಾಡ್ಡಮ್ಮ.....} *mother's elder sister.*
ದಾಡ್ಡವ್ವ.....

ಚಿಕ್ಕವ
ಚಿಕ್ಕಮ್ಮ } *mother's younger sister.*
ಚಿಕ್ಕತಾಯಿ

ಅತ್ತೆ ..... *wife's mother, or husband's mother.*

ಸ್ವಾದರತ್ತೆ ..... *paternal aunt.*

ಪೆಂಡತಿ ..... *wife.*

ಅತ್ತಿಗೆ ..... { *husband's elder sister.* / *wife's elder sister.* / *paternal aunt's daughter,* / *maternal uncle's daughter,* } *if elder than one's self.*

ನಾದಿನಿ ..... { *husband's younger sister.* / *wife's younger sister.* / *paternal aunt's daughter,* / *maternal uncle's daughter,* } *if younger than one's self.*

ಸೂಸೆ ..... *son's wife.*

ಮಗಳು ..... *daughter.*

ಮೊಮ್ಮಗಳು ..... *grand-daughter.*

ಮರಿಮಗಳು ..... *grand-daughter's daughter.*

ಸ್ವಾದರಸೂಸೆ ..... *a man's sister's daughter, or a woman's brother's daughter.*

ಸವತಿ ..... *husband's other wife.*

ವಾರಗಿತ್ತಿ
ನಿಗಿದಿಂಗಾ } *husband's brother's wife.*

ಬ್ಯಾಗಿತಿ
ಪಂಟಿತಿ } *son's wife's mother, or daughter's husband's mother.*

ಅಕ್ಕ ..... *elder sister.*

ತಂಗಿ ..... *younger sister.*

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	అప్పను	అప్పం	*a father.*
A.	అప్పన, అప్పనన్ను	అప్పనం	*a father.*
I.	అప్పనింద	అప్పనిం	*by a father.*
D.	అప్పనికి, అప్పకి	అప్పంకి	*to a father.*
Ab.	అప్పనదిసేయింద	అప్పనత్రెగొం	*from a father.*
G.	అప్పన	అప్పన	*of a father.*
L.	అప్పనల్లి	అప్పనాళ్	*in a father.*
V.	అప్ప, అప్పా, అప్పనె, అప్పనో	అప్ప, అప్పా, అప్పనె, అప్పనో	*father!*

PLURAL NUMBER.

N.	అప్పందిరు	అప్పందిర్	*fathers.*
A.	అప్పందిర, అప్పందిరన్ను	అప్పందిరం	*fathers.*
I.	అప్పందిరింద	అప్పందిరిం	*by fathers.*
D.	అప్పందిరిగె	అప్పందిరిక్కి	*to fathers.*
Ab.	అప్పందిరదిసేయింద	అప్పందిర త్రెగొం	*from fathers.*
G.	అప్పందిర	అప్పందిర	*of fathers.*
L.	అప్పందిరల్లి	అప్పందిరాళ్	*in fathers.*

V. { అప్పందిరిర ..... అప్పందిరిర ..... / అప్పందిరిరా ..... అప్పందిరిరా ..... / అప్పందిశే ..... అప్పందిశే ..... / అప్పందిశ్యా ..... అప్పందిశ్యా ..... } *fathers !*

SINGULAR NUMBER.

N. అమ్మను ..... అమ్మం ..... *a mother.*

A. { అమ్మన ..... / అమ్మనన్ను ..... } అమ్మనం ..... *a mother.*

I. అమ్మనింద ..... అమ్మనిం ..... *by a mother.*

D. { అమ్మనిగె ..... / అమ్మగె ..... } అమ్మంగె ..... *to a mother.*

Ab. అమ్మన బిసియింద ... అమ్మనగింతం ..... *from a mother.*

G. అమ్మన ..... అమ్మన ..... *of a mother.*

L. అమ్మనల్లి ..... అమ్మనాళ్క ..... *in a mother.*

V. { అమ్మ ..... అమ్మ ..... / అమ్మా ..... అమ్మా ..... / అమ్మనే ..... అమ్మనే ..... / అమ్మన్యా ..... అమ్మన్యా ..... } *mother !*

PLURAL NUMBER.

N. అమ్మందిరు ..... అమ్మందిర్ ..... *mothers.*

A. { అమ్మందిర ..... / అమ్మందిరన్ను ..... } అమ్మందిరం ..... *mothers.*

I. అమ్మందిరింద ..... అమ్మందిరిం ..... *by mothers.*

D. అమ్మందిరిగె ..... అమ్మందిర్గె ..... *to mothers.*

Ab. అమ్మందిరదిసేయింద అమ్మందిరత్రిగೆಂ.....*from mothers.*

G. అమ్మందిర.....అమ್ಮಂದಿರ.....*of mothers.*

L. అమ್ಮಂದಿರల್లి.....అమ್ಮಂದಿರ್ಗಳ್.....*in mothers!*

V. { అమ್ಮందిరిర.....అమ್ಮಂದಿರಿರ.....
అమ್ಮందిరిరా.....అమ್ಮಂದಿರಿರಾ.....
అమ್ಮందిశే.....అమ್ಮಂದಿశే.....
అమ್ಮందిశ్యే.....అమ್ಮಂದిశ್యే..... } *mothers!*

SINGULAR NUMBER.

N. అజ్జియు (ಜ) .....అజ్జి (ಜ).....*a grandmother.*

A. { అజ్జియ (ಜ).....
అజ్జియన్న (ಜ).....} అజ్జియం (ಜ).....*a grandmother.*

I. అజ్జియింద (ಜ).....అజ్జియం (ಜ).....*by a grandmother.*

D. అజ్జిగి (ಜ).....అజ్జిగె (ಜ).....*to a grandmother.*

Ab. అజ్జియదిసేయింద (ಜ).....అజ్జియత్రిగೆಂ (ಜ).....*from a grandmother.*

G. అజ్జియ (ಜ).....అజ్జియ (ಜ).....*of a grandmother.*

L. అజ్జియల్లి (ಜ).....అజ్జియ్యోళ్ (ಜ).....*in a grandmother.*

V. { అజ్జి (ಜ).....అజ్జి (ಜ).....
అజ్జ్యే (ಜ).....అజ్జ్యే (ಜ).....
అజ్జియే (ಜ).....అజ్జియే (ಜ).....
అజ్జియ్యే (ಜ).....అజ్జియ్యే (ಜ)..... } *grandmother!*

PLURAL NUMBER.

N. అజ్జియందిరు (ಜ).....అజ్జియందిర్ (ಜ).....*grandmothers.*

A. { అజ్జియందిర (ಜ).....
అజ్జియందిరన్న (ಜ).....} అజ్జియందిరం (ಜ).....*grandmothers.*

I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂ.....*by grandmothers.*

D. ಅಜ್ಜಿಯಂದಿರಿಗೆ.....ಅಜ್ಜಿಯಂದಿರ್ಗೆ.....*to grandmothers.*

Ab. ಅಜ್ಜಿಯಂದಿರಬೆಸೆಯಿಂದ.ಅಜ್ಜಿಯರತ್ತಣಿಂ.....*from grandmothers.*

G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....*of grandmothers.*

L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯರ್ಕ್ಕಳ್.....*in grandmothers.*

V. ಅಜ್ಜಿಯಂದಿರಿರ.....ಅಜ್ಜಿಯಂದಿರಿರ.....
ಅಜ್ಜಿಯಂದಿರಿರಾ.....ಅಜ್ಜಿಯಂದಿರಿರಾ.....
ಅಜ್ಜಿಯಂದಿರೆ.....ಅಜ್ಜಿಯಂದಿರೆ.....
ಅಜ್ಜಿಯಂದಿರ್ಕ್ಕಳ.....ಅಜ್ಜಿಯಂದಿರ್ಕ್ಕಳ..... } *grandmothers!*

SINGULAR NUMBER.

N. ನಾಸೆಯು.....ನಾಸೆ.....*a daughter-in-law.*

A. ನಾಸೆಯ.....
ನಾಸೆಯನ್ನ..... } ನಾಸೆಯಂ.....*a daughter-in-law.*

I. ನಾಸೆಯಿಂದ.....ನಾಸೆಯಿಂ.....*by a daughter-in-law.*

D. ನಾಸೆಗೆ.....ನಾಸೆಗೆ.....*to a daughter-in-law.*

Ab. ನಾಸೆಯಬೆಸೆಯಿಂದ.. ನಾಸೆಯತ್ತಣಿಂ.....*from a daughter-in-law.*

G. ನಾಸೆಯ.....ನಾಸೆಯ.....*of a daughter-in-law.*

L. ನಾಸೆಯಲ್ಲಿ.....ನಾಸೆಯ್ಕ್ಕಳ್.....*in a daughter-in-law.*

V. ನಾಸೆ.....ನಾಸೆ.....
ನಾಸೆಯ್ಕ.....ನಾಸೆಯ್ಕ.....
ನಾಸೆಯೆ.....ನಾಸೆಯೆ.....
ನಾಸೆಯೆಯ್ಕ.....ನಾಸೆಯೆಯ್ಕ..... } *daughter-in-law!*

PLURAL NUMBER.

N. ನಾಸೆಯಂದಿರು.....ನಾಸೆಯಂದಿರ್.....*daughters-in-law.*

A. ನಾಸೆಯಂದಿರ.....
ನಾಸೆಯಂದಿರನ್ನ..... } ನಾಸೆಯಂದಿರಂ.....*daughters-in-law.*

I. ನಾಸೆಯಂದಿರಿಂದ.....ನಾಸೆಯಂದಿರಿಂ.....*by daughters-in-law.*

D. ನಾಸೆಯಂದಿರಿಗೆ.....ನಾಸೆಯಂದಿರ್ಗೆ.....*to daughters-in-law.*

Ab. ನಾಸೆಯಂದಿರಬಿಸೆಯಿಂದ.ನಾಸೆಯಂದಿರತ್ತಿಂ*from daughters-in-law.*

G. ನಾಸೆಯಂದಿರ.....ನಾಸೆಯಂದಿರ.....*of daughters-in-law.*

L. ನಾಸೆಯಂದಿರಲ್ಲಿ.....ನಾಸೆಯಂದಿರ್ಗಳ್....*in daughters-in-law.*

V. ನಾಸೆಯಂದಿರ.....ನಾಸೆಯಂದಿರ.....
ನಾಸೆಯಂದಿರಾ.....ನಾಸೆಯಂದಿರಾ..
ನಾಸೆಯಂದಿರೆ.....ನಾಸೆಯಂದಿರೆ.....
ನಾಸೆಯಂದಿರ್ಕ್ಕಳ್.....ನಾಸೆಯಂದಿರ್ಕ್ಕಳ್.....
daughters-in-law!

OF NOUNS OF QUALITY.

In the Carnáṭaca language there are no words that, strictly speaking, can be termed adjectives. When a noun of quality has been deprived of it's final affix, and precedes a noun, it then appears to be an adjective, but it is not so in reality; the word being incomplete, as will be shewn in the chapter in which compound words are treated of.

Nouns of quality terminate in a crude state in the vowels ಅ, ಇ, ಉ, and ಏ, and also in the syllables ದು or ಱು; and the same form represents the neuter, as ಅಗಲ *breadth*; ಹುಳಿ *sourness*; ಡೊಂಕು *crookedness*; ಒದ್ದೆ *wetness*; ಕರಿದು *a black thing*; ಒಳ್ಳೆಱು *a good thing*.

Nouns of quality terminating in the vowels abovementioned, cannot be rendered masculine or feminine by any change of form; but those ending in ದು and ಱು, are susceptible of such change. When nouns of quality terminating in ದು are rendered masculine or feminine, the final syllable ದು is changed into ಅ, and the letters ನ್ or ಳ್ are inserted before the affixes of the cases, in order to denote the gender. In the plural, the insertion of ಅರ್, or ಅಕ್ಕಳ್, is required.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿಯನು	ಕರಿಯಂ	*a black man.*
A.	ಕರಿಯನ / ಕರಿಯನನ್ನ	ಕರಿಯನಂ	*a black man.*
I.	ಕರಿಯನಿಂದ	ಕರಿಯನಿಂ	*by a black man.*
D.	ಕರಿಯನಿಗೆ / ಕರಿಯಗೆ	ಕರಿಯಂಗೆ	*to a black man.*
Ab.	ಕರಿಯನಬಿಸಿಯಿಂದ	ಕರಿಯನತ್ತಣಿಂ	*from a black man.*
G.	ಕರಿಯನ	ಕರಿಯನ	*of a black man.*
L.	ಕರಿಯನಲ್ಲಿ	ಕರಿಯನಾತ್ಗಳ್	*in a black man.*
V.	ಕರಿಯ / ಕರಿಯಾ / ಕರಿಯನೆ / ಕರಿಯನ್ಯೆ	ಕರಿಯ / ಕರಿಯಾ / ಕರಿಯನೆ / ಕರಿಯನ್ಯೆ	*black man!*
N.	ಕರಿಯಳು	ಕರಿಯಳ್	*a black woman.*
A.	ಕರಿಯಳ / ಕರಿಯಳನ್ನ	ಕರಿಯಳಂ	*a black woman.*
I.	ಕರಿಯಳಿಂದ	ಕರಿಯಳಿಂ	*by a black woman.*
D.	ಕರಿಯಳಿಗೆ	ಕರಿಯಳ್ಗೆ	*to a black woman.*
Ab.	ಕರಿಯಳ ಬಿಸಿಯಿಂದ	ಕರಿಯಳ್ತಣಿಂ	*from a black woman*
G.	ಕರಿಯಳ	ಕರಿಯಳ	*of a black woman.*
L.	ಕರಿಯಳಲ್ಲಿ	ಕರಿಯಳಾತ್ಗಳ್	*in a black woman.*
V.	ಕರಿಯಳೆ / ಕರಿಯಳ್ಯೆ	ಕರಿಯಳೆ / ಕರಿಯಳ್ಯೆ	*black woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಕರಿಯರು.....ಕರಿಯರ್.....*black men or women.*

A. {ಕರಿಯರ..... / ಕರಿಯರನ್ನ.....} ಕರಿಯರಂ.....*black men or women.*

I. ಕರಿಯರಿಂದ.....ಕರಿಯರಿಂ.....*by black men or women.*

D. ಕರಿಯರಿಗೆ.....ಕರಿಯರ್ಗೆ.....*to black men or women.*

Ab. ಕರಿಯರ ಬಿನೆಯಿಂದ..ಕರಿಯರ ತ್ರಾಣಿಂ.....*from black men or women.*

G. ಕರಿಯರ.....ಕರಿಯರ.....*of black men or women.*

L. ಕರಿಯರಲ್ಲಿ.....ಕರಿಯರಾಗ್ಗೆ.....*in black men or women.*

V. {ಕರಿಯರಿರ.....ಕರಿಯರಿರ..... / ಕರಿಯರಿರಾ.....ಕರಿಯರಿರಾ..... / ಕರಿಯರೆ.....ಕರಿಯರೆ..... / ಕರಿಯರೇ.....ಕರಿಯರೇ.....} *black men or women!*

EXCEPTION.

When the nouns of quality ಎಳೆದು and ಕಳೆದು, are rendered masculine or feminine, the final syllable of the word ಎಳೆದು is changed into ಎಯ, and that of the word ಕಳೆದು into ಪ. In all other respects, they are subject to the rule abovementioned.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಎಳೆಯನು.....	ಎಳೆಯಂ.....	*a young man.*
A.	{ಎಳೆಯನ..... / ಎಳೆಯನನ್ನ.....}	ಎಳೆಯನಂ.....	*a young man.*
I.	ಎಳೆಯನಿಂದ.....	ಎಳೆಯನಿಂ.....	*by a young man.*
D.	{ಎಳೆಯನಿಗೆ..... / ಎಳೆಯಗೆ.....}	ಎಳೆಯಂಗೆ.....	*to a young man.*

Ab. ಎಳೆಯನದಿಸೆಯಿಂದ...ಎಳೆಯನತ್ತಣಿಂ.....*from a young man.*

G. ಎಳೆಯನ.....ಎಳೆಯನ.....*of a young man.*

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಾಗ್ಯೆ.....*in a young man.*

V. { ಎಳೆಯ.....ಎಳೆಯ..... / ಎಳೆಯಾ.....ಎಳೆಯಾ..... / ಎಳೆಯನೆ.....ಎಳೆಯನೆ..... / ಎಳೆಯನ್ಯೇ.....ಎಳೆಯನ್ಯೇ..... } *young man!*

N. ಎಳೆಯಳ್.....ಎಳೆಯರ್.....*a young woman.*

A. { ಎಳೆಯರ್..... / ಎಳೆಯರನ್ನ..... } ಎಳೆಯರಂ.....*a young woman.*

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....*by a young woman.*

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರ್ಗೆ.....*to a young woman.*

Ab. ಎಳೆಯರದಿಸೆಯಿಂದ....ಎಳೆಯರ್ತ್ತಣಿಂ.....*from a young woman.*

G. ಎಳೆಯರ್.....ಎಳೆಯರ್.....*of a young woman.*

L. ಎಳೆಯರ್ಲ್ಲಿ.....ಎಳೆಯರ್ಗ್ಯೆ.....*in a young woman.*

V. { ಎಳೆಯರೆ.....ಎಳೆಯರೆ..... / ಎಳೆಯರ್ಯೇ.....ಎಳೆಯರ್ಯೇ..... } *young woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಳೆಯರು.....ಎಳೆಯರ್.....*young men or women.*

A. { ಎಳೆಯರ..... / ಎಳೆಯರನ್ನ..... } ಎಳೆಯರಂ.....*young men or women.*

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....*by young men or women.*

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರ್ಗೆ.....*to young men or women.*

Ab. ಎಳೆಯರದಿಸೆಯಿಂದ..ಎಳೆಯರತ್ತಣಿಂ.....*from young men or women.*

G. ಎಳೆಯರ.....ಎಳೆಯರ.....*of young men or women.*

L. ಎಳೆಯರಲ್ಲಿ.....ಎಳೆಯರ್ಗ್ಯೆ.....*in young men or women.*

V. ಎಳೆಯರಿರ.....ಎಳೆಯರಿರ..... *young men or women!*
ಎಳೆಯರಿರಾ.....ಎಳೆಯರಿರಾ.....
ಎಳೆಯಿರ.....ಎಳೆಯಿರ.....
ಎಳೆಯಿರ್ಕ್ಕಳ್.....ಎಳೆಯಿರ್ಕ್ಕಳ್.....

SINGULAR NUMBER.

N. ಮುಳ್ಬನು.....ಪೞೆಯಂ.....*a man of old.*

A. ಮುಳ್ಬನ / ಮುಳ್ಬನನ್ನ..... ಪೞೆಯನಂ.....*a man of old.*

I. ಮುಳ್ಬನಿಂದ.....ಪೞೆಯನಿಂ.....*by a man of old.*

D. ಮುಳ್ಬನಿಗೆ / ಮುಳ್ಬಗೆ..... ಪೞೆಯಂಗೆ.....*to a man of old.*

Ab. ಮುಳ್ಬನಪಿಸಿಯಿಂದ.....ಪೞೆಯನತ್ತಣಿಂ.....*from a man of old.*

G. ಮುಳ್ಬನ.....ಪೞೆಯನ.....*of a man of old.*

L. ಮುಳ್ಬನಲ್ಲಿ.....ಪೞೆಯನಾಗ್ಗಳ್.....*in a man of old.*

V. ಮುಳ್ಬ.....ಪೞೆಯ.....
ಮುಳ್ಬಾ.....ಪೞೆಯಾ.....
ಮುಳ್ಬನೆ.....ಪೞೆಯನೆ.....
ಮುಳ್ಬನ್ಕ್ಕಳ್.....ಪೞೆಯನ್ಕ್ಕಳ್..... *man of old!*

N. ಮುಳ್ಬಳ್ಳು.....ಪೞೆಯಳ್.....*a woman of old.*

A. ಮುಳ್ಬಳ್ / ಮುಳ್ಬಳ್ನ್ನ..... ಪೞೆಯಳಂ.....*a woman of old.*

I. ಮುಳ್ಬಳಿಂದ.....ಪೞೆಯಳಿಂ.....*by a woman of old.*

D. ಮುಳ್ಬಳಿಗೆ.....ಪೞೆಯಳೆ.....*to a woman of old.*

Ab. ಮುಳ್ಬಳ್ಪಿಸಿಯಿಂದ.....ಪೞೆಯಳತ್ತಣಿಂ.....*from a woman of old.*

G. ಮುಳ್ಬಳ್.....ಪೞೆಯಳ.....*of a woman of old.*

L. ಹಳಬಳ್ಳಿ.....ಪೆಳಿಯಳ್ಕ್ಯಾಳ್.....*in a woman of old.*

V. ಹಳಬಳಿ.....ಪೆಳಿಯಳಿ.....
ಹಳಬಳಿಕ್ಕಿ.....ಪೆಳಿಯಳಿಕ್ಕಿ..... } *woman of old!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಹಳಬರು.....ಪೆಳಿಯರ್.....*men or women of old.*

A. ಹಳಬರ.....
ಹಳಬರನ್ನ..... } ಪೆಳಿಯರಂ.....*men or women of old.*

I. ಹಳಬರಿಂದ.....ಪೆಳಿಯರಿಂ.....*by men or women of old.*

D. ಹಳಬರಿಗೆ.....ಪೆಳಿಯರ್ಗೆ.....*to men or women of old.*

Ab. ಹಳಬರಬೆಸಿಯಿಂದ....ಪೆಳಿಯರತ್ತಿಗಂ....*from men or women of old.*

G. ಹಳಬರ.....ಪೆಳಿಯರ.....*of men or women of old.*

L. ಹಳಬರಲ್ಲಿ.....ಪೆಳಿಯರ್ಕ್ಯಾಳ್.....*in men or women of old.*

V. ಹಳಬರಿರ.....ಪೆಳಿಯರಿರ.....
ಹಳಬರಿರಾ.....ಪೆಳಿಯರಿರಾ.....
ಹಳಬಕಿ.....ಪೆಳಿಯಕಿ.....
ಹಳಬಕ್ಕಿ.....ಪೆಳಿಯಕ್ಕಿ..... } *men or women of old!*

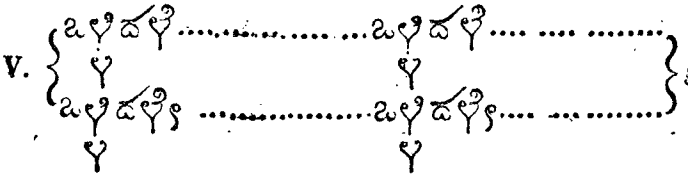
Nouns of quality ending in ಮು are rendered masculine or feminine, by the final syllable ಮು being changed into ದ. In all other respects, they are treated like nouns terminating in ಮು.

EXAMPLES.

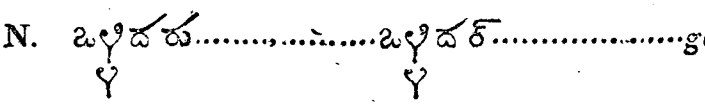
SINGULAR NUMBER.

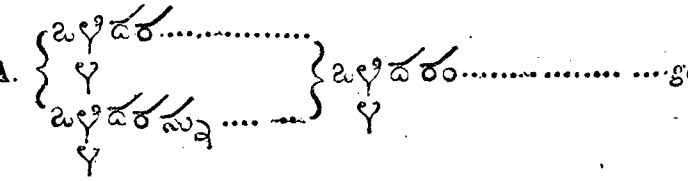
	Modern form.	Ancient form.	
N.	ಒಳಿದನು	ಒಳಿದಂ	*a good man.*
A.	ಒಳಿದನ ಒಳಿದನನ್ನ	ಒಳಿದನಂ	*a good man.*

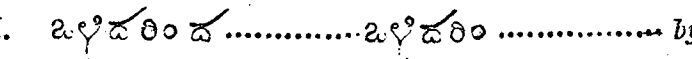
I.	ಒಳ್ಳೆಯವನಿಂದ	ಒಳ್ಳೆಯವನಿಂ	*by a good man.*
D.	ಒಳ್ಳೆಯವನಿಗೆ	ಒಳ್ಳೆಯವಂಗೆ	*to a good man.*
Ab.	ಒಳ್ಳೆಯವನಬಿಸಿಯಿಂದ	ಒಳ್ಳೆಯವನತ್ತಣಿಂ	*from a good man.*
G.	ಒಳ್ಳೆಯವನ	ಒಳ್ಳೆಯವನ	*of a good man.*
L.	ಒಳ್ಳೆಯವನಲ್ಲಿ	ಒಳ್ಳೆಯವನಾಗ್ಯೆ	*in a good man.*
V.	ಒಳ್ಳೆಯವ	ಒಳ್ಳೆಯವ	*good man!*
	ಒಳ್ಳೆಯವಾ	ಒಳ್ಳೆಯವಾ	
	ಒಳ್ಳೆಯವನೆ	ಒಳ್ಳೆಯವನೆ	
	ಒಳ್ಳೆಯವನ್ನೇ	ಒಳ್ಳೆಯವನ್ನೇ	
N.	ಒಳ್ಳೆಯವಳು	ಒಳ್ಳೆಯವಳ್	*a good woman.*
A.	ಒಳ್ಳೆಯವಳ್ / ಒಳ್ಳೆಯವಳನ್ನು	ಒಳ್ಳೆಯವಳಂ	*a good woman.*
I.	ಒಳ್ಳೆಯವಳಿಂದ	ಒಳ್ಳೆಯವಳಿಂ	*by a good woman.*
D.	ಒಳ್ಳೆಯವಳಿಗೆ	ಒಳ್ಳೆಯವಳ್ಗೆ	*to a good woman.*
Ab.	ಒಳ್ಳೆಯವಳ ಬಿಸಿಯಿಂದ	ಒಳ್ಳೆಯವಳತ್ತಣಿಂ	*from a good woman.*
G.	ಒಳ್ಳೆಯವಳ್	ಒಳ್ಳೆಯವಳ್	*of a good woman.*
L.	ಒಳ್ಳೆಯವಳಲ್ಲಿ	ಒಳ್ಳೆಯವಳಾಗ್ಯೆ	*in a good woman.*

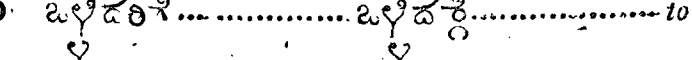
V.  *good woman!*

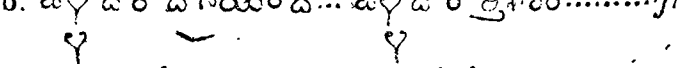
PLURAL FOR BOTH MASCULINE AND FEMININE.

N.  *good men or women.*

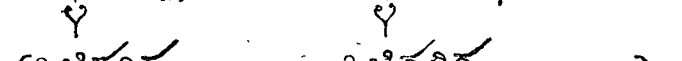
A.  *good men or women.*

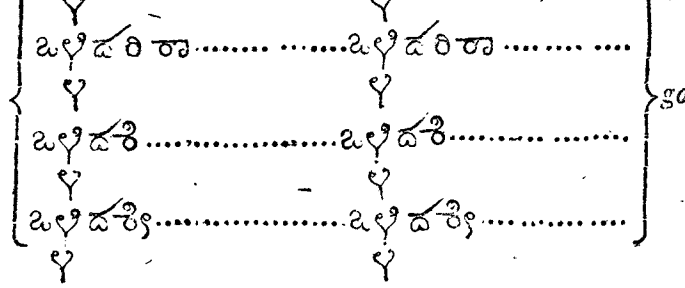
I.  *by good men or women.*

D.  *to good men or women.*

Ab.  *from good men or women.*

G. *of good men or women.*

L.  *in good men or women.*

V.  *good men or women!*

EXCEPTION.

When the noun of quality ಕಾಣೆ ಲು is rendered masculine or feminine, the final syllable ಲು is changed into ವ, and it is then inflected as usual.

EXAMPLE.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹಾಸಬನು	ಹಾಸಬಂ	*a new man.*
A.	ಹಾಸಬನ, ಹಾಸಬನನ್ನ	ಹಾಸಬನಂ	*a new man.*
I.	ಹಾಸಬನಿಂದ	ಹಾಸಬನಿಂ	*by a new man.*
D.	ಹಾಸಬನಿಗೆ, ಹಾಸಬಗೆ	ಹಾಸಬಂಗೆ	*to a new man.*
Ab.	ಹಾಸಬನಬಿಸಿಯಿಂದ	ಹಾಸಬನತ್ತಣಿಂ	*from a new man.*
G.	ಹಾಸಬನ	ಹಾಸಬನ	*of a new man.*
L.	ಹಾಸಬನಲ್ಲಿ	ಹಾಸಬನಾತ್ಕ್	*in a new man.*
V.	ಹಾಸಬು, ಹಾಸಬಾ, ಹಾಸಬನೆ, ಹಾಸಬವ್ವೋ	ಹಾಸಬು, ಹಾಸಬಾ, ಹಾಸಬನೆ, ಹಾಸಬವ್ವೋ	*new man!*
N.	ಹಾಸಬಳು	ಹಾಸಬಳ್	*a new woman.*
A.	ಹಾಸಬಳ, ಹಾಸಬಳನ್ನ	ಹಾಸಬಳಂ	*a new woman.*
I.	ಹಾಸಬಳಿಂದ	ಹಾಸಬಳಿಂ	*by a new woman.*
D.	ಹಾಸಬಳಿಗೆ	ಹಾಸಬಳ್ಗೆ	*to a new woman.*
Ab.	ಹಾಸಬಳ ಬಿಸಿಯಿಂದ	ಹಾಸಬಳತ್ತಣಿಂ	*from a new woman.*
G.	ಹಾಸಬಳ	ಹಾಸಬಳ	*of a new woman.*
L.	ಹಾಸಬಳಲ್ಲಿ	ಹಾಸಬಳಾತ್ಕ್	*in a new woman.*
V.	ಹಾಸಬಳೆ, ಹಾಸಬಳೇ	ಹಾಸಬಳೆ, ಹಾಸಬಳೇ	*new woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಹಾಸಬರು	ಹಾಸಬರ್	*new men or women.*

A. {ಹಾಸುಬರ / ಹಾಸುಬರಸ್ನ} ಹಾಸುಬರಂ ..... *new men or women.*

I. ಹಾಸುಬರಿಂದ ..... ಹಾಸುಬರಿಂ ..... *by new men or women.*

D. ಹಾಸುಬರಿಗೆ ..... ಹಾಸುಬರ್ಗೆ ..... *to new men or women.*

Ab. ಹಾಸುಬರಬೆಸೆಯಿಂದ ಹಾಸುಬರಲ್ಲಿಂ ..... *from new men or women.*

G. ಹಾಸುಬರ ..... ಹಾಸುಬರ ..... *of new men or women.*

L. ಹಾಸುಬರಲ್ಲಿ ..... ಹಾಸುಬರಾಗ್ಳ್ ..... *in new men or women.*

V. {ಹಾಸುಬರಿರ ..... ಹಾಸುಬರಿರ ..... / ಹಾಸುಬರಿರಾ ..... ಹಾಸುಬರಿರಾ ..... / ಹಾಸುಬರೆ ..... ಹಾಸುಬರೆ ..... / ಹಾಸುಬರ್ಗೆ ..... ಹಾಸುಬರ್ಗೆ .....} *new men or women!*

Nouns of quality of the neuter gender require, in the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ before the affixes of cases; and in the dative, they take the affix ಅಕ್ಕೆ.

When nouns of quality ending in ದು form their plural, the final syllable ದು is changed into ಯ; and the affixes ಎ or ಪುಗಳ್ are placed after it, in order to denote the number; in those ending in ಲು the final syllable ಲು is changed into ದು, and the affixes ಎ or ಪುಗಳ್ are added. In the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ is required before the affixes of the cases, when the affix ಎ is chosen for the nominative, and the affix of the dative is ಅಕ್ಕೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿದು	ಕರಿದು	*a black thing.*
A.	{ಕರಿದ / ಕರಿದಸ್ನ}	ಕರಿದಂ	*a black thing.*
I.	ಕರಿದರಿಂದ	ಕರಿದರಿಂ	*by a black thing.*

D. ಕರಿದಕ್ಕೆ ..... ಕರಿದಕ್ಕೆ ..... *to a black thing.*

Ab. ಕರಿದರಬೆಸೆಯಿಂದ .... ಕರಿದರತ್ತಣಿಂ ..... *from a black thing.*

G. ಕರಿದರ ..... ಕರಿದರ ..... *of a black thing.*

L. ಕರಿದರಲ್ಲಿ ..... ಕರಿದರಲ್ಲಿ ..... *in a black thing.*

V. ಕರಿದೆ ..... ಕರಿದೆ ..... } *black thing!*
ಕರಿದ್ಯೆ ..... ಕರಿದ್ಯೆ .....

PLURAL NUMBER.

N. ಕರಿಯವು ..... ಕರಿಯವು ..... *black things.*

A. ಕರಿಯವ ..... } ಕರಿಯವಂ ..... *black things.*
ಕರಿಯವನ್ನ .....

I. ಕರಿಯವರಿಂದ ..... ಕರಿಯವರಿಂ ..... *by black things.*

D. ಕರಿಯವಕ್ಕೆ ..... ಕರಿಯವಕ್ಕೆ ..... *to black things.*

Ab. ಕರಿಯವರಬೆಸೆಯಿಂದ .. ಕರಿಯವರತ್ತಣಿಂ ... *from black things.*

G. ಕರಿಯವರ ..... ಕರಿಯವರ ..... *of black things.*

L. ಕರಿಯವರಲ್ಲಿ ..... ಕರಿಯವರಲ್ಲಿ ..... *in black things.*

V. ಕರಿಯವಿ ..... ಕರಿಯವಿ ..... } *black things!*
ಕರಿಯವ್ಯೆ ..... ಕರಿಯವ್ಯೆ .....

SINGULAR NUMBER.

N. ಒಳ್ಳೆಯ ..... ಒಳ್ಳೆಯ ..... *a good thing.*

A. ಒಳ್ಳೆಯ ..... } ಒಳ್ಳೆಯಂ ..... *a good thing.*
ಒಳ್ಳೆಯನ್ನ .....

I. ಒಳ್ಳೆಯರಿಂದ ..... ಒಳ್ಳೆಯರಿಂ ..... *by a good thing.*

D. ಒಳ್ಳೆಯಕ್ಕೆ ..... ಒಳ್ಳೆಯಕ್ಕೆ ..... *to a good thing.*

Ab. ಒಳ್ಳೆಯರಬೆಸೆಯಿಂದ .. ಒಳ್ಳೆಯರತ್ತಣಿಂ ..... *from a good thing.*

G. ಒಳ್ಳೆಯದರ ..... ಒಳ್ಳೆಯದರ ..... *of a good thing.*

L. ಒಳ್ಳೆಯದರಲ್ಲಿ ..... ಒಳ್ಳೆಯದರ್ಯಾಲ್ ..... *in a good thing.*

V. ಒಳ್ಳೆಯದೆ ..... ಒಳ್ಳೆಯದೆ ..... ; ಒಳ್ಳೆಯದ್ಯೋ ..... ಒಳ್ಳೆಯದ್ಯೋ ..... *good thing!*

PLURAL NUMBER.

N. ಒಳ್ಳೆಯದುಗಳು ..... ಒಳ್ಳೆಯದುಗಳ್ ..... *good things.*

A. ಒಳ್ಳೆಯದುಗಳ್ ..... ; ಒಳ್ಳೆಯದುಗಳನ್ನು ..... ಒಳ್ಳೆಯದುಗಳಂ ..... *good things.*

I. ಒಳ್ಳೆಯದುಗಳಿಂದ ..... ಒಳ್ಳೆಯದುಗಳಿಂ ..... *by good things.*

D. ಒಳ್ಳೆಯದುಗಳಿಗೆ ..... ಒಳ್ಳೆಯದುಗಳ್ಗೆ ..... *to good things.*

Ab. ಒಳ್ಳೆಯದುಗಳಪೆನಿಯಿಂದ ಒಳ್ಳೆಯದುಗಳ್ಕಂಡಿಂ. *from good things.*

G. ಒಳ್ಳೆಯದುಗಳ ..... ಒಳ್ಳೆಯದುಗಳ ..... *of good things.*

L. ಒಳ್ಳೆಯದುಗಳಲ್ಲಿ ..... ಒಳ್ಳೆಯದುಗಳ್ಯಾಲ್ *in good things.*

V. ಒಳ್ಳೆಯದುಗಳಿರ ..... ಒಳ್ಳೆಯದುಗಳಿರ ..... ; ಒಳ್ಳೆಯದುಗಳಿರಾ ..... ಒಳ್ಳೆಯದುಗಳಿರಾ ..... ; ಒಳ್ಳೆಯದುಗಳಿ ..... ಒಳ್ಳೆಯದುಗಳಿ ..... ; ಒಳ್ಳೆಯದುಗಳ್ಯಿ ..... ಒಳ್ಳೆಯದುಗಳ್ಯಿ ..... *good things!*

Of PRONOUNS.

In Carnáṭaca there are eight sorts of pronouns: the personal, the demonstrative, the indeterminate, the numeral, the local, those denoting time and quantity, and the interrogative. There are no relative pronouns whatsoever in the language, a want which at first is apt considerably to embarrass the European Student; how it is to be supplied, will be shewn when the syntax of the participles is taken into consideration.

PRONOUNS PERSONAL.

ನಾ *I.*

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ನಾನು	ಯಾನ್	*I.*
A.	ನನ್ನು / ನನ್ನನ್ನು	ಎನ್ನಂ	*me.*
I.	ನನ್ನಿಂದ	ಎನ್ನಿಂ	*by me.*
D.	ನನಗೆ	ಎನಗೆ	*to me.*
Ab.	ನನ್ನಬಿಸೆಯಿಂದ	ಎನ್ನ ತ್ರಯಂ	*from me.*
G.	ನನ್ನ	ಎನ್ನ	*of me.*
L.	ನನ್ನಲ್ಲಿ	ಎನ್ನೊಳ್	*in me.*

PLURAL NUMBER.

N.	ನಾವು	ಯಾಮ್	*we.*
A.	ನಮ್ಮ / ನಮ್ಮನ್ನು	ಎಮ್ಮಂ	*us.*
I.	ನಮ್ಮಿಂದ	ಎಮ್ಮಿಂ	*by us.*
D.	ನಮಗೆ	ಎಮಗೆ	*to us.*
Ab.	ನಮ್ಮಬಿಸೆಯಿಂದ	ಎಮ್ಮ ತ್ರಯಂ	*from us.*

G. నమ్మ ..... ఎమ్మ ..... *of us.*

L. నమ్మల్లి ..... ఎమ్మొళ్ ..... *in us.*

నీ *Thou.*

SINGULAR NUMBER.

N. నీను ..... నీన్ ..... *thou.*

A. {నిన్న ..... / నిన్నను ..... } నిన్నం ..... *thee.*

I. నిన్నిందన ..... నిన్నిం ..... *by thee.*

D. నినగి ..... నినగి ..... *to thee.*

Ab. నిన్నబెసెయిందన ..... నిన్న త్రుగుం ..... *from thee.*

G. నిన్న ..... నిన్న ..... *of thee.*

L. నిన్నల్లి ..... నినొళ్ ..... *in thee.*

PLURAL NUMBER.

N. నీవు ..... నీమ్ ..... *ye.*

A. {నిమ్మ ..... / నిమ్మను ..... } నిమ్మం ..... *you.*

I. నిమ్మిందన ..... నిమ్మిం ..... *by you.*

D. నిమగి ..... నిమగి ..... *to you.*

Ab. నిమ్మబెసెయిందన ..... నిమ్మ త్రుగుం ..... *from you.*

G. నిమ్మ ..... నిమ్మ ..... *of you.*

L. నిమ్మల్లి ..... నిమ్మొళ్ ..... *in you.*

PRONOUNS DEMONSTRATIVE.

అవ *He (remote.)*

SINGULAR NUMBER.

N. అవను ..... అవం ..... *he.*

A.	అవన, అవనన్ను	అవనం	*him.*
I.	అవనిండ	అవనిం	*by him.*
D.	అవనిగి	అవంగి	*to him.*
Ab.	అవనదిసియిండ	అవనత్తణిం	*from him.*
G.	అవన	అవన	*of him.*
L.	అవనల్లి	అవనాళ్	*in him.*

అవళు *She (remote.)*

SINGULAR NUMBER.

N.	అవళు	అవళ్	*she.*
A.	అవళ, అవళన్ను	అవళం	*her.*
I.	అవళిండ	అవళిం	*by her.*
D.	అవళిగి	అవళి	*to her.*
Ab.	అవళదిసియిండ	అవళత్తణిం	*from her.*
G.	అవళ	అవళ	*of her.*
L.	అవళల్లి	అవళాళ్	*in her.*

అవరు *They (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	అవరు or అవరుగళు, అవందిరు or అవందిరుగళు	అవర్	*they.*
A.	అవర, అవరన్ను	అవరం	*them.*
I.	అవరిండ	అవరిం	*by them.*
D.	అవరిగి	అవర్గి	*to them.*
Ab.	అవరదిసియిండ	అవరత్తణిం	*from them.*

G. ಅವರ.....ಅವರ.....*of them.*

L. ಅವರಲ್ಲಿ.....ಅವರ್ಗಳ್.....*in them.*

ಅವಳು *He (remote.)*

SINGULAR NUMBER.

N. ಅವಳು.....ಅವಳಂ.....*he.*

A. {ಅವಳನ..... / ಅವಳನನ್ನ.....} ಅವಳನಂ.....*him.*

I. ಅವಳಿಂದ.....ಅವಳಿನಿಂ.....*by him.*

D. ಅವಳನಿಗೆ.....ಅವಳಂಗೆ.....*to him.*

Ab. ಅವಳನಪೆಸೆಯಿಂದ.....ಅವಳನತ್ತಣಿಂ.....*from him.*

G. ಅವಳನ.....ಅವಳನ.....*of him.*

L. ಅವಳನಲ್ಲಿ.....ಅವಳನಾಳ್ಗಳ್.....*in him.*

ಅವರ್ಗಳು *They (masculine.)*

PLURAL NUMBER.

N. {ಅವರ್ಗಳು..... / ಅವರಿಂದಿರು..... / ಅವರಿಂದಿರುಗಳು.....} ಅವರಿಂಗಳ್.....*they.*

A. {ಅವರ್ಗಳ್..... / ಅವರ್ಗಳನ್ನ.....} ಅವರಿಂಗಳಂ.....*them.*

I. ಅವರ್ಗಳಿಂದ.....ಅವರಿಂಗಳಿಂ.....*by them.*

D. ಅವರ್ಗಳಿಗೆ.....ಅವರಿಂಗಳ್ಗೆ.....*to them.*

Ab. ಅವರ್ಗಳ್ಪೆಸೆಯಿಂದ.ಅವರಿಂಗಳತ್ತಣಿಂ.*from them.*

G. ಅವರ್ಗಳ್.....ಅವರಿಂಗಳ್.....*of them.*

L. ಅವರ್ಗಳಲ್ಲಿ.....ಅವರಿಂಗಳಾಳ್ಗಳ್.....*in them.*

ಅವಳ್ *She (remote.)*

SINGULAR NUMBER.

N. ಅವಳ್ಯು.....ಅವಳ್.....*she.*

A. {ఆమెయ..... / ఆమెయన్ను.....} ఆమెయం .....her.

I. ఆమెయిం ద.....ఆమెయిం.....by her.

D. ఆమెకె.....ఆమెకె.....to her.

Ab. ఆమెయదినెయిం ద...ఆమెయత్తణిం.....from her.

G. ఆమెయ.....ఆమెయ.....of her.

L. ఆమెయల్లి.....ఆమెయోళ్.....in her.

ఆమెయరు *They (feminine.)*

PLURAL NUMBER.

N. {ఆమెయరు..... / ఆమెకళు..... / ఆమెయందిరు..... / ఆమెయందిరుగళు.} ఆమెయర్..... .....they.

A. {ఆమెయర..... / ఆమెయరన్ను.....} ఆమెయరం..... .....them.

I. ఆమెయరిం ద.....ఆమెయరిం.....by them.

D. ఆమెయరిగె.....ఆమెయర్గె.....to them.

Ab. ఆమెయరదినెయిం ద.ఆమెయర త్తణిం...from them.

G. ఆమెయర.....ఆమెయర.....of them.

L. ఆమెయరల్లి.....ఆమెయరోళ్.....in them.

అదు *It (remote.)*

SINGULAR NUMBER.

N. అదు.....అదు.....it.

A. {అద..... / అదన్ను.....} అదం.....it.

I. అదరిం ద.....అదరిం.....by it.

D. అదక్కె.....అదక్కె.....to it.

Ab. ಅದರಬಿಸಿಯಿಂದ.....ಅದರತ್ತಣಿಂ.....*from it.*

G. ಅದರ.....ಅದರ.....*of it.*

L. ಅದರಲ್ಲಿ.....ಅದರಾಗ್ಯೆ.....*in it.*

ಅವು *They (neuter remote.)*

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳು.....ಅವು.....*they.*

A. {ಅವುಗಳ..... / ಅವುಗಳನ್ನು.....} ಅವಂ .....*them.*

I. ಅವುಗಳಿಂದ.....ಅವರಿಂ.....*by them.*

D. ಅವುಗಳಿಗೆ.....ಅವರ್ಗೆ.....*to them.*

Ab. ಅವುಗಳಬಿಸಿಯಿಂದ..ಅವರತ್ತಣಿಂ.....*from them.*

G. ಅವುಗಳ.....ಅವರ.....*of them.*

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಾಗ್ಯೆ.....*in them.*

ಇವ *He (proximate.)*

SINGULAR NUMBER.

N. ಇವನು.....ಇವಂ.....*he.*

A. {ಇವನ..... / ಇವನನ್ನು.....} ಇವನಂ.....*him.*

I. ಇವನಿಂದ.....ಇವನಿಂ.....*by him.*

D. ಇವನಿಗೆ.....ಇವಂಗೆ.....*to him.*

Ab. ಇವನಬಿಸಿಯಿಂದ.....ಇವನತ್ತಣಿಂ.....*from him.*

G. ಇವನ.....ಇವನ.....*of him.*

L. ಇವನಲ್ಲಿ.....ಇವನಾಗ್ಯೆ.....*in him.*

ಇವಳು *She (proximate.)*

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳ್.....*she.*

A. {ಇವಳ..... / ಇವಳನ್ನು.....} ಇವಳಂ.....*her.*

I.	ಅವಳಿಂದ	ಅವಳಿಂ	*by her.*
D.	ಅವಳಿಗೆ	ಅವಳಿಗೆ	*to her.*
Ab.	ಅವಳ ಬಿಸಿಯಿಂದ	ಅವಳ ತ್ರಿಗಡಿಂ	*from her.*
G.	ಅವಳ	ಅವಳ	*of her.*
L.	ಅವಳ ಲ್ಲಿ	ಅವಳಾಕ್ಕೆ	*in her.*

ಅವರು *They (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಅವರು or ಅವರುಗಳು / ಅವಂದಿರು or ಅವಂದಿರುಗಳು	ಅವರ್	*they.*
A.	ಅವರ / ಅವರನ್ನು	ಅವರಂ	*them.*
I.	ಅವರಿಂದ	ಅವರಿಂ	*by them.*
D.	ಅವರಿಗೆ	ಅವರ್ಗಿ	*to them.*
Ab.	ಅವರ ಬಿಸಿಯಿಂದ	ಅವರ ತ್ರಿಗಡಿಂ	*from them.*
G.	ಅವರ	ಅವರ	*of them.*
L.	ಅವರಲ್ಲಿ	ಅವರಾಕ್ಕೆ	*in them.*

ಈತ *He (proximate.)*

SINGULAR NUMBER.

N.	ಈತನು	ಈತಂ	*he.*
A.	ಈತನ / ಈತನನ್ನು	ಈತನಂ	*him.*
I.	ಈತನಿಂದ	ಈತನಿಂ	*by him.*
D.	ಈತನಿಗೆ	ಈತಂಗಿ	*to him.*
Ab.	ಈತನ ಬಿಸಿಯಿಂದ	ಈತನ ತ್ರಿಗಡಿಂ	*from him.*
G.	ಈತನ	ಈತನ	*of him.*
L.	ಈತನಲ್ಲಿ	ಈತನಾಕ್ಕೆ	*in him.*

ಈತರ್ಕಳು *They (masculine.)*

PLURAL NUMBER.

N.	ಈತರ್ಕಳು ಈತಂದಿರು ಈತಂದಿರುತರ್ಕಳು	ಈತರಂಗಳ್	*they.*
A.	ಈತರ್ಕಳ್ ಈತರ್ಕಳನ್ನು	ಈತರಂಗಳಂ	*them.*
I.	ಈತರ್ಕಳಿಂದ	ಈತರಂಗಳಿಂ	*by them.*
D.	ಈತರ್ಕಳ್ಗೆ	ಈತರಂಗಳ್ಗೆ	*to them.*
Ab.	ಈತರ್ಕಳ ಪೆಸೆಯಿಂದ	ಈತರಂಗಳ ತ್ರಯಂ	*from them.*
G.	ಈತರ್ಕಳ್	ಈತರ್ಕಳ	*of them.*
L.	ಈತರ್ಕಳಲ್ಲಿ	ಈತರ್ಕಳೊಳ್	*in them.*

ಈಕೆ *She (proximate.)*

SINGULAR NUMBER.

N.	ಈಕೆ ಯು	ಈಕೆ	*she.*
A.	ಈಕೆಯ ಈಕೆಯನ್ನ	ಈಕೆಯಂ	*her.*
I.	ಈಕೆಯಿಂದ	ಈಕೆಯಿಂ	*by her.*
D.	ಈಕೆಗೆ	ಈಕೆಗೆ	*to her.*
Ab.	ಈಕೆಯದಿಸೆಯಿಂದ	ಈಕೆಯತ್ರಯಂ	*from her.*
G.	ಈಕೆಯ	ಈಕೆಯ	*of her.*
L.	ಈಕೆಯಲ್ಲಿ	ಈಕೆಯೊಳ್	*in her.*

ಈಕೆಯರು *They (feminine.)*

PLURAL NUMBER.

N.	ಈಕೆಯರು, ಈಕೆಗಳು, ಈಕೆಯಂದಿರು, ಈಕೆಯಂದಿರುಗಳು	ಈಕೆಯರ್	*they.*
A.	ಈಕೆಯರ, ಈಕೆಯರನ್ನು	ಈಕೆಯರಂ	*them.*
I.	ಈಕೆಯರಿಂದ	ಈಕೆಯರಿಂ	*by them.*
D.	ಈಕೆಯರಿಗೆ	ಈಕೆಯರ್ಗೆ	*to them.*
Ab.	ಈಕೆಯರ ದೆಸೆಯಿಂದ	ಈಕೆಯರ ತ್ರೆಗೊಂ	*from them.*
G.	ಈಕೆಯರ	ಈಕೆಯರ	*of them.*
L.	ಈಕೆಯರಲ್ಲಿ	ಈಕೆಯರ್ಗಾಳ್	*in them.*

ಇದು *It (proximate.)*

SINGULAR NUMBER.

N.	ಇದು	ಇದು	*it.*
A.	ಇದ, ಇದನ್ನು	ಇದಂ	*it.*
I.	ಇದರಿಂದ	ಇದರಿಂ	*by it.*
D.	ಇದಕ್ಕೆ	ಇದಕ್ಕೆ	*to it.*
Ab.	ಇದರ ದೆಸೆಯಿಂದ	ಇದರ ತ್ರೆಗೊಂ	*from it.*
G.	ಇದರ	ಇದರ	*of it.*
L.	ಇದರಲ್ಲಿ	ಇದರ್ಗಾಳ್	*in it.*

ಇವು *They (neuter proximate.)*

PLURAL NUMBER.

N.	ಇವು, ಇವುಗಳ	ಇವು	*they.*

A. ಇವುಗಳ or ಇವುಗಳನ್ನು ಇವಂ ..... *them.*

I. ಇವುಗಳಿಂದ ..... ಇವರಿಂ ..... *by them.*

D. ಇವುಗಳಿಗೆ ..... ಇವರ್ಗೆ ..... *to them.*

Ab. ಇವುಗಳಿಂದೆಸೆಯಿಂದ ... ಇವರ ತ್ರಿಗಳಿಂ ..... *from them.*

G. ಇವುಗಳ ..... ಇವರ ..... *of them.*

L. ಇವುಗಳಲ್ಲಿ ..... ಇವರ್ಗಳ್ ..... *in them.*

ಆಂ *He, she, or it.*

SINGULAR NUMBER.

N. ಆಂ ..... ಆನ್ ..... *he.*

A. { ತನ್ನ ..... / ತನ್ನನ್ನು ..... } ತನ್ನಂ ..... *him.*

I. ತನ್ನಿಂದ ..... ತನ್ನಿಂ ..... *by him.*

D. ತನಗೆ ..... ತನಗೆ ..... *to him.*

Ab. ತನ್ನಿಂದೆಸೆಯಿಂದ ..... ತನ್ನ ತ್ರಿಗಳಿಂ ..... *from him.*

G. ತನ್ನ ..... ತನ್ನ ..... *of him.*

L. ತನ್ನಲ್ಲಿ ..... ತನ್ನಲ್ಲಿಗಳ್ ..... *in him.*

ಆಂ *They.*

PLURAL NUMBER.

N. ಆಂ ..... ಆಂ ..... *they.*

A. { ತಮ್ಮ ..... / ತಮ್ಮನ್ನು ..... } ತಮ್ಮಂ ..... *them.*

I. ತಮ್ಮಿಂದ ..... ತಮ್ಮಿಂ ..... *by them.*

D. ತಮಗೆ ..... ತಮಗೆ ..... *to them.*

Ab. ತಮ್ಮಿಂದೆಸೆಯಿಂದ ... ತಮ್ಮ ತ್ರಿಗಳಿಂ ..... *from them.*

G. ತಮ್ಮ ..... ತಮ್ಮ ..... *of them.*

L. ತಮ್ಮಲ್ಲಿ ..... ತಮ್ಮೊಳ್ ..... *in them.*

PRONOUNS INDETERMINATE.

ಬೇರ *Other.*

SINGULAR NUMBER.

N. ಬೇರನು ..... ಬೇರಂ ..... *another man.*

A. {ಬೇರನ ..... / ಬೇರನನ್ನು ..... } ಬೇರನಂ ..... *another man.*

I. ಬೇರನಿಂದ ..... ಬೇರನಿಂ ..... *by another man.*

D. ಬೇರನಿಗೆ ..... ಬೇರಂಗೆ ..... *to another man.*

Ab. ಬೇರನಬಿಸಿಯಿಂದ ..... ಬೇರನತ್ತಣಿಂ ..... *from another man.*

G. ಬೇರನ ..... ಬೇರನ ..... *of another man.*

L. ಬೇರನಲ್ಲಿ ..... ಬೇರನಾಳ್ಗೆ ..... *in another man.*

ಬೇರಳ್ *Another woman.*

SINGULAR NUMBER.

N. ಬೇರಳ್ ..... ಬೇರಳ್ ..... *another woman.*

A. {ಬೇರಳ್ ..... / ಬೇರಳನ್ನ ..... } ಬೇರಳಂ ..... *another woman.*

I. ಬೇರಳಿಂದ ..... ಬೇರಳಿಂ ..... *by another woman.*

D. ಬೇರಳಿಗೆ ..... ಬೇರಳ್ಗೆ ..... *to another woman.*

Ab. ಬೇರಳಬಿಸಿಯಿಂದ ..... ಬೇರಳತ್ತಣಿಂ ..... *from another woman.*

G. ಬೇರಳ್ ..... ಬೇರಳ್ ..... *of another woman.*

L. ಬೇರಳಲ್ಲಿ ..... ಬೇರಳಾಳ್ಗೆ ..... *in another woman.*

ಬೇರೆಯವರು *Others.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಬೇರೆಯವರು	ಬೇರೆಯವರ್ *others.*
A.	ಬೇರೆಯವರ / ಬೇರೆಯವರನ್ನು	ಬೇರೆಯವರಂ *others.*
I.	ಬೇರೆಯವರಿಂದ	ಬೇರೆಯವರಿಂ *by others.*
D.	ಬೇರೆಯವರಿಗೆ	ಬೇರೆಯವರ್ಗೆ *to others.*
Ab.	ಬೇರೆಯವರಬಿಸಿಯಿಂದ	ಬೇರೆಯವರ್ಗಾಗಿಂ *from others.*
G.	ಬೇರೆಯವರ	ಬೇರೆಯವರ *of others.*
L.	ಬೇರೆಯವರಲ್ಲಿ	ಬೇರೆಯವರ್ಕೊಳ್ *in others.*

ಬೇರೆಯದು *Another thing.*

SINGULAR NUMBER.

N.	ಬೇರೆಯದು	ಬೇರೆಯದು or ಬೇರೆದು *another thing*
A.	ಬೇರೆಯದ / ಬೇರೆಯದನ್ನ	ಬೇರೆಯದಂ *another thing.*
I.	ಬೇರೆಯದರಿಂದ	ಬೇರೆಯದರಿಂ *by another thing.*
D.	ಬೇರೆಯದಕ್ಕೆ	ಬೇರೆಯದ್ಗೆ *to another thing.*
Ab.	ಬೇರೆಯದರಬಿಸಿಯಿಂದ	ಬೇರೆಯದರ್ಗಾಗಿಂ *from another thing.*
G.	ಬೇರೆಯದರ	ಬೇರೆಯದರ *of another thing.*
L.	ಬೇರೆಯದರಲ್ಲಿ	ಬೇರೆಯದ್ಕೊಳ್ *in another thing.*

ಬೇರೆಯವು *Other things.*

PLURAL NUMBER.

N.	ಬೇರೆಯವು or ಬೇರೆಯವುಗಳು	ಬೇರೆವು *other things.*
A.	ಬೇರೆಯವ / ಬೇರೆಯವನ್ನು	ಬೇರೆವಂ *other things.*
I.	ಬೇರೆಯವರಿಂದ	ಬೇರೆವರಿಂ *by other things.*

D. ಬೇರವಕ್ಕೆ.....ಪೇರವಕ್ಕೆ..... *to other things.*

Ab. ಬೇರವರ ಬೆಸೆಯಿಂದ..ಪೇರವರತ್ರಗಂ.... ....*from other things.*

G. ಬೇರವರ.....ಪೇರವರ.....*of other things.*

L. ಬೇರವರಲ್ಲಿ..... ....ಪೇರವರ್ಯಾಳ್.....*in other things.*

ಶಿಲವರು *Some persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಶಿಲವರು.....ಶಿಲಬರ್ or ಶಿಲಂಬರ್ ..*some persons.*

A. {ಶಿಲವರ..... .... / ಶಿಲವರನ್ನ..... .....} ಶಿಲಬರಂ ....*some persons.*

I. ಶಿಲವರಿಂದ..... ....ಶಿಲಬರಿಂ..... .....*by some persons.*

D. ಶಿಲವರಿಗೆ..... ....ಶಿಲಬರ್ಗೆ..... ....*to some persons.*

Ab. ಶಿಲವರ ಬೆಸೆಯಿಂದ....ಶಿಲಬರ ತ್ರಗಂ..... .....*from some persons.*

G. ಶಿಲವರ..... .....ಶಿಲಬರ..... .....*of some persons.*

L. ಶಿಲವರಲ್ಲಿ..... ....ಶಿಲಬರ್ಯಾಳ್..... ....*in some persons.*

ಶಿಲವು *Some things.*

PLURAL NUMBER.

N. ಶಿಲವು or ಶಿಲವುಗಳು....ಶಿಲವು..... .....*some things.*

A. {ಶಿಲವುಗಳ..... / ಶಿಲವುಗಳನ್ನ ..... } ಶಿಲವಂ..... ....*some things.*

I. ಶಿಲವುಗಳಿಂದ..... .....ಶಿಲವರಿಂ..... ....*by some things.*

D. ಶಿಲವುಗಳಿಗೆ..... ....ಶಿಲವಕ್ಕೆ.....*to some things.*

Ab. ಶಿಲವುಗಳ ಬೆಸೆಯಿಂದ ಶಿಲವರ ತ್ರಗಂ..... ....*from some things.*

G. ಶಿಲವುಗಳ.....ಶಿಲವರ..... .....*of some things.*

L. ಶಿಲವುಗಳಲ್ಲಿ .....ಶಿಲವರ್ಯಾಳ್.....*in some things.*

ಕೆಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಕೆಲವರು	ಪಲಬರ್ or ಪಲಂಬರ್	*several persons.*
A.	ಕೆಲವರ / ಕೆಲವರನ್ನ	ಪಲಬರಂ	*several persons.*
I.	ಕೆಲವರಿಂದ	ಪಲಬರಿಂ	*by several persons.*
D.	ಕೆಲವರಿಗೆ	ಪಲಬರ್ಗೆ	*to several persons.*
Ab.	ಕೆಲವರದಿಸೆಯಿಂದ	ಪಲಬರತ್ರೋಂ	*from several persons.*
G.	ಕೆಲವರ	ಪಲಬರ	*of several persons.*
L.	ಕೆಲವರಲ್ಲಿ	ಪಲಬರ್ಕ್ಯಾಳ್	*in several persons.*

ಕೆಲವು *Several things.*

PLURAL NUMBER.

N.	ಕೆಲವು or ಕೆಲವುಗಳು	ಪಲವು	*several things.*
A.	ಕೆಲವುಗಳ / ಕೆಲವುಗಳನ್ನ	ಪಲವಂ	*several things.*
I.	ಕೆಲವುಗಳಿಂದ	ಪಲವರಿಂ	*by several things.*
D.	ಕೆಲವುಗಳಿಗೆ	ಪಲವರ್ಗೆ	*to several things.*
Ab.	ಕೆಲವುಗಳದಿಸೆಯಿಂದ	ಪಲವರತ್ರೋಂ	*from several things.*
G.	ಕೆಲವುಗಳ	ಪಲವರ	*of several things.*
L.	ಕೆಲವುಗಳಲ್ಲಿ	ಪಲವರ್ಕ್ಯಾಳ್	*in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಎಲ್ಲರು	ಎಲ್ಲರ್	*all persons.*
A.	ಎಲ್ಲರ / ಎಲ್ಲರನ್ನ	ಎಲ್ಲರಂ	*all persons.*

I.	ఎల్లరిండ	ఎల్లరిం	*by all persons.*
D.	ఎల్లరిగి	ఎల్లర్గి	*to all persons.*
Ab.	ఎల్లరబిసియిండ	ఎల్లర త్రిగాం	*from all persons.*
G.	ఎల్లర	ఎల్లర	*of all persons.*
L.	ఎల్లరల్లి	ఎల్లర్కాల్	*in all persons.*

ఎల్లవు *All things.*

PLURAL NUMBER.

N.	ఎల్లవు or ఎల్లవుగళు	ఎల్లవు	*all things.*
A.	ఎల్లవుగళ / ఎల్లవుగళన్ను	ఎల్లవం	*all things.*
I.	ఎల్లవుగళిండ	ఎల్లవరిం	*by all things.*
D.	ఎల్లవుగళిగి	ఎల్లవర్గి	*to all things.*
Ab.	ఎల్లవుగళ బిసియిండ	ఎల్లవర త్రిగాం	*from all things.*
G.	ఎల్లవుగళ	ఎల్లవర	*of all things.*
L.	ఎల్లవుగళల్లి	ఎల్లవర్కాల్	*in all things.*

NUMERAL PRONOUNS.

ఒబ్బను *One man.*

N.	ఒబ్బను	ఓర్వ్వం	*one man.*
A.	ఒబ్బన / ఒబ్బనన్ను	ఓర్వ్వనం	*one man.*
I.	ఒబ్బనిండ	ఓర్వ్వనిం	*by one man.*
D.	ఒబ్బనిగి	ఓర్వ్వంగి	*to one man.*
Ab.	ఒబ్బనబిసియిండ	ఓర్వ్వన త్రిగాం	*from one man.*
G.	ఒబ్బన	ఓర్వ్వన	*of one man.*

L. ಒಬ್ಬನಲ್ಲಿ.....ಏಕ್ವ್ಯಕ್ತಾವ್ಯಾಕ್.....*in one man.*

ಒಬ್ಬಳು *One woman.*

N. ಒಬ್ಬಳು.....ಏಕ್ಸ್ತ್ರೀ.....*one woman.*

A. {ಒಬ್ಬಳ್ / ಒಬ್ಬಳನ್ನ} ಏಕ್ಸ್ತ್ರೀಂ.....*one woman.*

I. ಒಬ್ಬಳಿಂದ.....ಏಕ್ಸ್ತ್ರೀಯಿಂ.....*by one woman.*

D. ಒಬ್ಬಳಿಗೆ.....ಏಕ್ಸ್ತ್ರೀಕ್.....*to one woman.*

Ab. ಒಬ್ಬಳ ಬಿಗೆಯಿಂದ.....ಏಕ್ಸ್ತ್ರೀಚೆ ಹೊರಿಂ.....*from one woman.*

G. ಒಬ್ಬಳ.....ಏಕ್ಸ್ತ್ರೀಚೆ.....*of one woman.*

L. ಒಬ್ಬಳಲ್ಲಿ.....ಏಕ್ಸ್ತ್ರೀಕ್ಯಾಕ್.....*in one woman.*

ಒಂದು *One thing.*

N. ಒಂದು.....ಏಕಂ.....*one thing.*

A. {ಒಂದ / ಒಂದನ್ನ} ಏಕಂ.....*one thing.*

I. ಒಂದರಿಂದ.....ಏಕಾಯಿಂ.....*by one thing.*

D. ಒಂದಕ್ಕೆ.....ಏಕಾಕ್ಕೆ.....*to one thing.*

Ab. ಒಂದರದಿ ನಿಯಿಂದ.....ಏಕಾಚೆ ಹೊರಿಂ.....*from one thing.*

G. ಒಂದರ.....ಏಕಾಚೆ.....*of one thing.*

L. ಒಂದರಲ್ಲಿ.....ಏಕಾಕ್ಯಾಕ್.....*in one thing.*

ಇಬ್ಬರು *Two persons.*

N. ಇಬ್ಬರು.....ಇಬ್ಬರ್.....*two persons.*

A. {ಇಬ್ಬರ / ಇಬ್ಬರನ್ನ} ಇಬ್ಬರಂ.....*two persons.*

I. ಇಬ್ಬರಿಂದ.....ಇಬ್ಬರಿಂ.....*by two persons.*

D. ಇಬ್ಬರಿಗೆ.....ಇಬ್ಬರ್ಗ್ಗೆ.....*to two persons.*

Ab. ಇಬ್ಬರ ದೆಸೆಯಿಂದ....ಇಬ್ಬರ ತ್ರಿಗಂ.....*from two persons.*

G. ಇಬ್ಬರ.....ಇಬ್ಬರ.....*of two persons.*

L. ಇಬ್ಬರಲ್ಲಿ.....ಇಬ್ಬರ್ಕಾಳ್.....*in two persons.*

ಎರಡು *Two things.*

N. ಎರಡು.....ಎರಡು.....*two things.*

A. {ಎರಡ..... / ಎರಡನ್ನ.....} ಎರಡಂ.....*two things.*

I. ಎರಡರಿಂದ.....ಎರಡರಿಂ.....*by two things.*

D. ಎರಡಕ್ಕೆ.....ಎರಡಕ್ಕೆ.....*to two things.*

Ab. ಎರಡರ ದೆಸೆಯಿಂದ....ಎರಡರ ತ್ರಿಗಂ.....*from two things.*

G. ಎರಡರ.....ಎರಡರ.....*of two things.*

L. ಎರಡರಲ್ಲಿ.....ಎರಡರ್ಕಾಳ್.....*in two things.*

ಮೂವರು *Three persons.*

N. ಮೂವರು.....ಮುವ್ವರ್.....*three persons.*

A. {ಮೂವರ..... / ಮೂವರನ್ನ.....} ಮುವ್ವರಂ.....*three persons.*

I. ಮೂವರಿಂದ.....ಮುವ್ವರಿಂ.....*by three persons.*

D. ಮೂವರಿಗೆ.....ಮುವ್ವರ್ಗ್ಗೆ.....*to three persons.*

Ab. ಮೂವರ ದೆಸೆಯಿಂದ..ಮುವ್ವರ ತ್ರಿಗಂ.....*from three persons.*

G. ಮೂವರ.....ಮುವ್ವರ.....*of three persons.*

L. ಮೂವರಲ್ಲಿ.....ಮುವ್ವರ್ಕಾಳ್.....*in three persons.*

మూరు *Three things.*

N. మూరు.....మూరు.....*three things.*

A. {మూర..... / మూరన్న.....} మూరం.....*three things.*

I. మూరరింద.....మూరరిం.....*by three things.*

D. మూరక్కె.....మూరక్కె.....*to three things.*

Ab. మూరరచె సియింద...మూరర త్రెగం.....*from three things.*

G. మూరర.....మూరర.....*of three things.*

L. మూరరల్లి.....మూరక్కాళ్.....*in three things.*

In the same manner are inflected నాల్గరు *four persons,* నాల్గు *four things,* ఐవరు *five persons,* ఐదు *five things,* ఆర్వరు *six persons,* ఆరు *six things,* ఏళ్వరు *seven persons,* ఏళు *seven things,* ఎణ్భరు *eight persons,* ఎంటు *eight things,* ఒంబదింబర్ *nine persons,* ఒంభత్తు *nine things,* హదింబరు *ten persons,* హత్తు *ten things,* నూర్వరు *one hundred persons,* and నూరు *one hundred things;* which are, however, like all numbers, except the three first, ranked by Native Grammarians as nouns.

LOCAL PRONOUNS.

అత్త *That side.*

N. అత్తలు or అత్త.....అత్తల్.....*that side.*

A. {అత్తల..... / అత్తలన్న.....} అత్తల్.....*that side.*

I. అత్తలింద.....అత్తగం.....*by that side.*

D. అత్తలిగి.....అత్తగ్గె.....*to that side.*

Ab. అత్తలచిసేయింద.....అత్తణ.....*from that side.*

G. అత్తల.....అత్తణ.....*of that side.*

L. అత్తల్లి.....అత్తల్.....*in that side.*

In the same manner is inflected ఇత్త, signifying *this side.*

ఱారగు *The outside.*

N. ఱారగు.....ఱారగ or ఱారగి... *the outside.*

A. ఱారగన్న.....ఱారగం or ఱారగి..*the outside.*

I. ఱారగినింద.....ఱారగణిం.....*by the outside.*

D. ఱారగ్గి or ఱారగి...ఱారగగ్గి.....*to the outside.*

Ab. ఱారగినచిసేయింద.ఱారగణత్తణిం.....*from the outside.*

G. ఱారగిన.....ఱారగణ.....*of the outside.*

L. ఱారగినల్లి or ఱొరగి.ఱారగణల్లి or ఱారగి.*in the outside.*

In the same manner are inflected నడు *the middle side,* ఒళ *the inside,* కిళ *the under side,* మేగు *the upper side,* ముందు *the front side,* and ఎందు *the hinder side.*

అల్లి *That place.*

N. అల్లి.....అల్లి.....*that place.*

A. అల్లి.....అల్లి.....*that place.*

I. అల్లింద.....అల్లిం.....*by that place.*

D. అల్లిగి.....అల్లిగి.....*to that place.*

Ab. అల్లియచిసేయింద.....అల్లియత్తణిం.....*from that place.*

G. అల్లియ.....అల్లియ.....*of that place.*

L. అల్లి.....అల్లి.....*in that place.*

ಇಲ್ಲಿ *This place.*

N.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*this place.*
A.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*this place.*
I.	ಇಲ್ಲಿಂದ	ಇಲ್ಲಿಂ	*by this place.*
D.	ಇಲ್ಲಿಗೆ	ಇಲ್ಲಿಗೆ	*to this place.*
Ab.	ಇಲ್ಲಿಯದಿಸೆಯಿಂದ	ಇಲ್ಲಿಯತ್ತಲೆಂ	*from this place.*
G.	ಇಲ್ಲಿಯ	ಇಲ್ಲಿಯ	*of this place.*
L.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*in this place.*

PRONOUNS OF TIME.

ಅಂದು *That day.*

N.	ಅಂದು	ಅಂದು	*that day.*
A.	ಅಂದು	ಅಂದು	*that day.*
I.	ಅಂದಿನಿಂದ	ಅಂದಿನಿಂ	*by that day.*
D.	ಅಂದಿಗೆ	ಅಂದಿಗೆ	*to that day.*
Ab.	ಅಂದಿನದಿಸೆಯಿಂದ	ಅಂದಿನತ್ತಲೆಂ	*from that day.*
G.	ಅಂದಿನ	ಅಂದಿನ	*of that day.*
L.	ಅಂದು	ಅಂದು	*in that day.*

ಇಂದು *This day.*

N.	ಇಂದು	ಇಂದು	*this day.*
A.	ಇಂದು	ಇಂದು	*this day.*
I.	ಇಂದಿನಿಂದ	ಇಂದಿನಿಂ	*by this day.*
D.	ಇಂದಿಗೆ	ಇಂದಿಗೆ	*to this day.*
Ab.	ಇಂದಿನದಿಸೆಯಿಂದ	ಇಂದಿನತ್ತಲೆಂ	*from this day.*
G.	ಇಂದಿನ	ಇಂದಿನ	*of this day.*
L.	ಇಂದು	ಇಂದು	*in this day.*

PRONOUNS OF QUANTITY.

అష్టిరు *So many persons (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	అష్టిరు	అనిబర్	*so many persons.*
A.	అష్టిర / అష్టిరన్న	అనిబరం	*so many persons.*
I.	అష్టిరింద	అనిబరిం	*by so many persons.*
D.	అష్టిరిశి	అనిబ్శి	*to so many persons.*
Ab.	అష్టిర బెసేయింద	అనిబర త్రెగొం	*from so many persons.*
G.	అష్టిర	అనిబర	*of so many persons.*
L.	అష్టిర ల్లి	అనిబర్కాళ్	*in so many persons.*

అష్టు *So much (remote.)*

N.	అష్టు	అనిదు	*so much.*
A.	అష్టన్న	అనిదం	*so much.*
I.	అష్టరింద	అనిదరిం	*by so much.*
D.	అష్టక్కి	అనిదక్కె	*to so much.*
Ab.	అష్టర బెసేయింద	అనిద ర త్రెగొం	*from so much.*
G.	అష్టర	అనిదర	*of so much.*
L.	అష్టర ల్లి	అనిదర్కాళ్	*in so much.*

ఇష్టిరు *So many persons (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ఇష్టిరు	ఇనిబర్	*so many persons.*
A.	ఇష్టిర / ఇష్టిరన్న	ఇనిబరం	*so many persons.*

I. ನಿಷ್ಟರಿಂದ.....ನಿನಿಬರಿಂ.....*by so many persons.*

D. ನಿಷ್ಟರಿಗೆ.....ನಿನಿಬ್ಗೆ.....*to so many persons.*

Ab. ನಿಷ್ಟರಬಿ ಸೆಯಿಂದ.....ನಿನಿಬರ ತ್ರಿಗಂ.....*from so many persons.*

G. ನಿಷ್ಟರ.....ನಿನಿಬರ.....*of so many persons.*

L. ನಿಷ್ಟರಲ್ಲಿ.....ನಿನಿಬರಾಗ್ಯೆ.....*in so many persons.*

ನಿಷ್ಟು *So much (proximate.)*

N. ನಿಷ್ಟು.....ನಿನಿತು.....*so much.*

A. ನಿಷ್ಟನ್ನು.....ನಿನಿತಂ.....*so much.*

I. ನಿಷ್ಟರಿಂದ.....ನಿನಿತರಿಂ.....*by so much.*

D. ನಿಷ್ಟಕ್ಕೆ.....ನಿನಿತಕ್ಕೆ.....*to so much.*

Ab. ನಿಷ್ಟರಬಿಸೆಯಿಂದ.....ನಿನಿತರ ತ್ರಿಗಂ.....*from so much.*

G. ನಿಷ್ಟರ.....ನಿನಿತರ.....*of so much.*

L. ನಿಷ್ಟರಲ್ಲಿ.....ನಿನಿತರಾಗ್ಯೆ.....*in so much.*

INTERROGATIVE PRONOUNS.

ಯಾವನು *Who? (masculine.)*

SINGULAR NUMBER.

N. ಯಾವನು or ಯಾವ್ಯಾನು. ಯಾವಂ or ಯಾವ್ಯಾನ್ *who?*

A. {ಯಾವನ..... / ಯಾವನನ್ನು.....} ಯಾವನಂ.....*whom?*

I. ಯಾವನಿಂದ.....ಯಾವನಿಂ.....*by whom?*

D. ಯಾವನಿಗೆ.....ಯಾವಂಗೆ.....*to whom?*

Ab. ಯಾವನಬಿ ಸೆಯಿಂದ..ಯಾವನ ತ್ರಿಗಂ.....*from whom?*

G. ಯಾವನ.....ಯಾವನ.....*of whom?*

L. ಯಾವನಲ್ಲಿ.....ಯಾವನಾಗ್ಯೆ.....*in whom?*

ಯಾವಳು *Who? (feminine.)*

N.	ಯಾವಳು	ಯಾವಳ್	*who?*
A.	ಯಾವಳ್ / ಯಾವಳನ್ನು	ಯಾವಳಂ	*whom?*
I.	ಯಾವಳಿಂದ	ಯಾವಳಿಂ	*by whom?*
D.	ಯಾವಳಿಗೆ	ಯಾವಳ್ಗೆ	*to whom?*
Ab.	ಯಾವಳಬಿಸಿಯಿಂದ	ಯಾವಳ ತ್ರಿಗಂ	*from whom?*
G.	ಯಾವಳ	ಯಾವಳ	*of whom?*
L.	ಯಾವಳಲ್ಲಿ	ಯಾವಳ್ಗಾಳ್	*in whom?*

ಯಾವರು *Who?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಯಾವರು / ಯಾರು	ಯಾವರ್ / ಯಾರ್	*who?*
A.	ಯಾವರ / ಯಾವರನ್ನು	ಯಾವರಂ	*whom?*
	ಯಾರ / ಯಾರನ್ನು	ಯಾರಂ	
I.	ಯಾವರಿಂದ / ಯಾರಿಂದ	ಯಾವರಿಂ / ಯಾರಿಂ	*by whom?*
D.	ಯಾವರಿಗೆ / ಯಾರಿಗೆ	ಯಾವರ್ಗೆ / ಯಾರ್ಗೆ	*to whom?*
Ab.	ಯಾವರಬಿಸಿಯಿಂದ / ಯಾರಬಿಸಿಯಿಂದ	ಯಾವರ ತ್ರಿಗಂ / ಯಾರ ತ್ರಿಗಂ	*from whom?*

G. { ಯಾವರ ..... ಯಾವರ ..... } *of whom?*
{ ಯಾರ ..... ಯಾರ ..... }

L. { ಯಾವರಲ್ಲಿ ..... ಯಾವರ್ಯಾಕ್ ..... } *in whom?*
{ ಯಾರಲ್ಲಿ ..... ಯಾರ್ಯಾಕ್ ..... }

ಯಾವದು *Which? (neuter.)*

SINGULAR NUMBER.

N. ಯಾವದು ..... ಯಾವದು ..... *which?*

A. { ಯಾವದ ..... } ಯಾವದಂ ..... *which?*
{ ಯಾವದನ್ನು ..... }

I. ಯಾವದರಿಂದ ..... ಯಾವದರಿಂ ..... *by which?*

D. ಯಾವದಕ್ಕೆ ..... ಯಾವದಕ್ಕೆ ..... *to which?*

Ab. ಯಾವದರ ಬೆಸಿಯಿಂದ ಯಾವದರ ತ್ರಗಂ ..... *from which?*

G. ಯಾವದರ ..... ಯಾವದರ ..... *of which?*

L. ಯಾವದರಲ್ಲಿ ..... ಯಾವದರ್ಯಾಕ್ ..... *in which?*

ಯಾವವು *Which?*

PLURAL NUMBER.

N. ಯಾವವು or ಯಾವವುಗಳು ಯಾವವು ..... *which?*

A. { ಯಾವವುಗಳನ್ನು } ಯಾವವಂ ..... *which?*
{ ಯಾವವುಗಳ ..... }

I. ಯಾವವುಗಳಿಂದ ..... ಯಾವವರಿಂ ..... *by which?*

D. ಯಾವವುಗಳಿಗೆ ..... ಯಾವವಕ್ಕೆ ..... *to which?*

Ab. ಯಾವವುಗಳ ಬೆಸಿಯಿಂದ ಯಾವವರ ತ್ರಗಂ ..... *from which?*

G. ಯಾವವುಗಳ ..... ಯಾವವರ ..... *of which?*

L. యూవపుగళల్లి.....యూవవర్కాళ్ ....*in which?*

ఏను *What?*

N. ఏను..... .....ఏన్.....*what?*

A. ఏనన్ను.....ఏనం.....*what?*

I. ఏతరిందఁ.....ఏతరిం.....*by what?*

D. ఏత్తశి or ఏశి.....ఏతశ్శి or ఏశి.....*to what?*

Ab. ఏతరబిసియిందఁ.....ఏతరత్తణిం.....*from what?*

G. ఏతర.....ఏతర.....*of what?*

L. ఏతరల్లి.....ఏతర్కాళ్.....*in what?*

ఎత్తలు *Which side?*

N. ఎత్తలు.....ఎత్త or ఎత్తల్.....*which side?*

A. {ఎత్తల..... ..... ఎత్తలన్న..... ....} ఎత్త or ఎత్తల్.....*which side?*

I. ఎత్తలిందఁ..... .....ఎత్తణిం.....*by which side?*

D. ఎత్తలిగి.....ఎత్తగ్గి..... .....*to which side?*

Ab. ఎత్తలబిసియిందఁ. ...ఎత్తణత్తణిం.....*from which side?*

G. ఎత్తల.....ఎత్తణ..... .....*of which side?*

L. ఎత్తలల్లి.....ఎత్త or ఎత్తల్..... ....*in which side?*

ఎల్లి *Which place?*

N. ఎల్లి.....ఎల్లి.....*which place?*

A. ఎల్లి.....ఎల్లి..... .....*which place?*

I. ಎಲ್ಲಿಂದ ..... ಎಲ್ಲಿಂ ..... *by which place ?*

D. ಎಲ್ಲಿಗೆ ..... ಎಲ್ಲಿಗೆ ..... *to which place ?*

Ab. ಎಲ್ಲಿಯಬಿಸೆಯಿಂದ ..... ಎಲ್ಲಿಯತ್ರಗಂ ..... *from which place ?*

G. ಎಲ್ಲಿಯ ..... ಎಲ್ಲಿಯ ..... *of which place ?*

L. ಎಲ್ಲಿ ..... ಎಲ್ಲಿ ..... *in which place ?*

ಎಂದು *Which day ?*

N. ಎಂದು ..... ಎಂದು ..... *which day ?*

A. ಎಂದು ..... ಎಂದು ..... *which day ?*

I. ಎಂದಿನಿಂದ ..... ಎಂದಿನಿಂ ..... *by which day ?*

D. ಎಂದಿಗೆ ..... ಎಂದಿಗೆ ..... *to which day ?*

Ab. ಎಂದಿನಬಿಸೆಯಿಂದ ..... ಎಂದಿನತ್ರಗಂ ..... *from which day ?*

G. ಎಂದಿನ ..... ಎಂದಿನ ..... *of which day ?*

L. ಎಂದು ..... ಎಂದು ..... *in which day ?*

ಎಷ್ಟರು *How many persons ?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಷ್ಟರು ..... ಎನಿಬರ್ ..... *how many persons ?*

A. ಎಷ್ಟರ ..... / ಎಷ್ಟರನ್ನ ..... } ಎನಿಬರಂ ..... *how many persons ?*

I. ಎಷ್ಟರಿಂದ ..... ಎನಿಬರಿಂ ..... *by how many persons ?*

D. ಎಷ್ಟರಿಗೆ ..... ಎನಿಬರ್ಗೆ ..... *to how many persons ?*

Ab. ಎಷ್ಟರಬಿಸೆಯಿಂದ ..... ಎನಿಬರತ್ರಗಂ ..... *from how many persons ?*

G. ಎಷ್ಟರ ..... ಎನಿಬರ ..... *of how many persons ?*

L. ಎಷ್ಟರಲ್ಲಿ ..... ಎನಿಬರ್ಕ್ಯಾಳ್ ..... *in how many persons ?*

ಎಷ್ಟು *How much?*

N.	ಎಷ್ಟು	ಎನಿತು	*how much?*
A.	ಎಷ್ಟನ್ನು	ಎನಿತಂ	*how much?*
I.	ಎಷ್ಟರಿಂದ	ಎನಿತರಿಂ	*by how much?*
D.	ಎಷ್ಟಕ್ಕೆ	ಎನಿತಕ್ಕೆ	*to how much?*
Ab.	ಎಷ್ಟರಿಂದ ಬಿಸಿಯಿಂದ	ಎನಿತರ ತ್ರಸಣಿಂ	*from how much?*
G.	ಎಷ್ಟರ	ಎನಿತರ	*of how much?*
L.	ಎಷ್ಟರಲ್ಲಿ	ಎನಿತರಲ್ಲಿ	*in how much?*

CHAPTER THIRD.

Of VERBS.

Verbs in the Carnáṭaca language, whether possessing an intransitive, or a transitive meaning, are conjugated by adding to their roots, (which are generally the same as the second person singular of the imperative,) in three of the tenses, certain affixes expressive of time; and to these, the affixes denoting persons being attached, the inflection is complete.

Carnáṭaca verbs possess four moods and four tenses; the moods are, the infinitive, the affirmative, the imperative, and the negative; the tenses are, three of the second mood, and one of the last.

In addition to these moods and tenses, there are three indeclinable words of very extensive use, derived from the roots, which, from their signification, may not unaptly be termed affirmative and negative gerunds. There are also four participles, three of which possess an affirmative meaning, and one a negative.

The roots in the modern dialect always terminate in ಅಾ, ಾ, ೀ, ು, ೆ, ೈ or ೊ; and in the ancient, in the following vowel and consonants also, viz. ೂ, ್, ಎ್, ಯ್, ರ್, ಱ್, ವ್, ಳ್ and ೞ್.

The affixes denoting time are, in the modern dialect, ು ತ್ತ for the present, ದ for the past, and ುವ for the future. In the ancient dialect, the affixes for present, past, and future, are ದ ಪ, ದ, and ವ.

The affixes denoting persons in the modern dialect, are as follows:

Present..ಪೆನ, ಪೆವ, ೆ or ೀಯೆ, ೀರ, ೂನೆ, ೂಳೆ, ೂಕೆ, ಅದ, and ಅವ.

Past.....ಎನು, ಎವು, ೆ or ಎ, ೆರ, ಅನು, ಅಳು, ಅದು, ೆಱು, and ಅವು.

Future. {ఎను, ఎవు, ఁగ or ఎ, ఁగరి, అ ను, అ ళ్ళు, అరు, అడు, and అవు.
{ఏను, ఏవు, ఈయె, ఈరి, ఊను, ఊళ్ళు, ఊరు, ఈ రు, and ఊవ

Negative Aorist....ఎను, ఎవు, ఎ, అరి, అను, అళ్ళు, అరు, అడు, and అవు.

In the ancient dialect, the personal affixes for all the tenses are ఎన్, ఎళ్ళ అయ్, ఁగన్, అమ్, అళ్, అర్, ఉడు and ఉవు.

The conjugations are two in number.

Of the First Conjugation.

All verbs, the roots of which terminate in the vowel ఉ, belong to the first conjugation.

In inflecting verbs of this conjugation, the infinitive is formed by adding ఱి, అలు or అలిక్కి to the root. The present tense of the affirmative mood is formed, by adding the affixes of time and persons; the past, by changing the final vowel of the root into ఁగ and adding the affixes, with the exception of the third person singular of the neuter gender, which does not admit the affix of time. The first form of the future is made, by adding the affixes of time and persons. The second, by changing the final vowel of the root into ఁగ, and adding the personal affixes; with the exception of the second persons singular and plural, and the third person neuter of the singular, in which the personal affixes are added without making any change in the root. The negative aorist takes only the personal affixes. The first person singular of the imperative, requires the addition of అలి or ఉవే to the root; the second person singular is the same as the root; the third person singular takes అలి or ఉవ డు; and the first, second and third persons plural, require respectively అలి or ఉవ, ఁగ or ఁగరి, and అలి or ఉవ డు. The affirmative gerunds are formed, by adding to the root the affixes ఉ త్తె or ఉతే for the present, and ఁగ for the past. The negative requires the addition of అచే to the root. The present, past, and future affirmative participles, take ఉ త్తి రువ, ఁగిన, and ఉవ; and the negative, which is an aorist, is formed by the addition of అద.

EXAMPLES.

Intransitive Root.....ಬಾಳು....*Live.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಬಾಳ.....	ಬಾಳ.....	*to live.*
ಬಾಳಲು.....	ಬಾಳಲ್	
ಬಾಳಲಿಕ್ಕಿ.....	ಬಾಳಲ್ಕೆ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1 ಬಾಳುತ್ತೇನೆ..... ಬಾಳ್ದೆನ್..... *I live.*

2 ಬಾಳುತ್ತೀ or ಬಾಳುತ್ತೀಯೆ ಬಾಳ್ದಿಯ್ ..... *thou livest.*

3 ಬಾಳುತ್ತಾನೆ..... ಬಾಳ್ದಂ..... *he, she, or it lives.*
ಬಾಳುತ್ತಾಳೆ..... ಬಾಳ್ದಳ್.....
ಬಾಳುತ್ತದೆ..... ಬಾಳುದು.....

PLURAL.

1 ಬಾಳುತ್ತೇವೆ..... ಬಾಳ್ದೆವು..... *we live.*

2 ಬಾಳುತ್ತೀರಿ..... ಬಾಳ್ದಿರ್..... *ye live.*

3 ಬಾಳುತ್ತಾರೆ..... ಬಾಳ್ದರ್..... *they (m. and f.) live.*
ಬಾಳುತ್ತವೆ..... ಬಾಳುವು..... *they (n.) live.*

PAST TENSE.

SINGULAR.

1 ಬಾಳಿದೆನು..... ಬಾಳ್ದೆನ್..... *I lived.*

2 ಬಾಳಿದಿ or ಬಾಳಿದೆ..... ಬಾಳ್ದಿಯ್ ..... *thou livedst.*

3 ಬಾಳಿದನು ..... ಬಾಳ್ದ ..... } he, she, or it lived.
ಬಾಳಿದಳು ..... ಬಾಳ್ದಳ್ .....
ಬಾಳಿತು ..... ಬಾಳ್ದುದು .....

PLURAL.

1 ಬಾಳಿದೆವು ..... ಬಾಳ್ದೆವು ..... we lived.

2 ಬಾಳಿದಿರಿ ..... ಬಾಳ್ದಿರ್ ..... ye lived.

3 ಬಾಳಿದರು ..... ಬಾಳ್ದರ್ ..... they (m. and f.) lived.
ಬಾಳಿದವು ..... ಬಾಳ್ದವು ..... they (n.) lived.

FUTURE TENSE.

SINGULAR.

1 ಬಾಳ್ವೆನು ..... ಬಾಳ್ವೆನ್ ..... I will live.

2 ಬಾಳ್ವಿ or ಬಾಳ್ವೆ ..... ಬಾಳ್ವೆಯ್ ..... thou will live.

3 ಬಾಳ್ವನು ..... ಬಾಳ್ವಂ .....
ಬಾಳ್ವಳು ..... ಬಾಳ್ವಳ್ ..... } he, she or it will live.
ಬಾಳ್ವದು ..... ಬಾಳ್ವುದು .....

PLURAL.

1 ಬಾಳ್ವೆವು ..... ಬಾಳ್ವೆವು ..... we will live.

2 ಬಾಳ್ವಿರಿ ..... ಬಾಳ್ವಿರ್ ..... ye will live.

3 ಬಾಳ್ವರು ..... ಬಾಳ್ವರ್ ..... they (m. and f.) will live.
ಬಾಳ್ವವು ..... ಬಾಳ್ವುವು ..... they (n.) will live.

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1 ಬಾಳಿಯೇನು ..... I will live.

2 ಬಾಳ್ಯೆ ..... thou will live.

3 { ಬಾಳಿಯಾನು .... ಬಾಳಿಯಾಳು..... ..... ಬಾಳ್ಕೆಯು..... } *he, she, or it, will live.*

PLURAL.

1 ಬಾಳಿಯೆಕ್ಕು.....*we will live.*

2 ಬಾಳ್ಕೆರಿ.....*ye will live.*

3 { ಬಾಳಿಯಾರು.....*they (m. and f.) will live.* ಬಾಳಿಯಾವು.....*they (n.) will live.* }

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಬಾಳ್ಲಿ or ಬಾಳುವೆ, ಬಾಳೊಂ.....*let me live.*

2 ಬಾಳು.....ಬಾಳ್, ಬಾಳೆ or ಬಾಳುಲು...*live thou.*

3 { ಅವನು / ಅವಳು / ಅದು } ಬಾಳ್ಲಿ or ಬಾಳುವದು, ಬಾಳ್ಗೆ or ಬಾಳ್ಪುದು } *let him, her, or it, live.*

PLURAL.

1 ನಾವು ಬಾಳ್ಲಿ or ಬಾಳುವ, ಬಾಳೊಂ.....*let us live.*

2 ಬಾಳಿ or ಬಾಳಿರಿ.....ಬಾಳಿಂ or ಬಾಳುದು..*live ye.*

3 { ಅವರು / ಅವು } ಬಾಳ್ಲಿ or ಬಾಳುವದು.. ಬಾಳ್ಗೆ ಬಾಳ್ಕೆಗಳಿ or ಬಾಳ್ಪುದು } *let them (m. and f.) live.* *let them (n.) live.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಬಾಳಿನು.....ಬಾಳಿನ್..... *I do not, did not, or will not, live.*

2 ಬಾಳಿ.....ಬಾಳೆಯ್....*thou dost not, didst not, or will not, live.*

3 ಬಾಳ್ಚನು.....ಬಾಳ್ಚಂ.....*he does not, did not, or will not, live.*
ಬಾಳ್ಚಳು.....ಬಾಳ್ಚಳ್.....*she does not, did not, or will not, live.*
ಬಾಳ್ಚದು.....ಬಾಳ್ಚದು.....*it does not, did not, or will not, live.*

PLURAL.

1 ಬಾಳ್ವಮು.....ಬಾಳ್ವಮು.....*we do not, did not, or will not, live.*

2 ಬಾಳ್ಚಿರಿ.....ಬಾಳ್ಚಿರ್.....*ye do not, did not, or will not, live.*

3 ಬಾಳ್ಚರು.....ಬಾಳ್ಚರ್.....*they (m. and f.) do not, did not, or will not, live.*
ಬಾಳ್ಚವು.....ಬಾಳ್ಚವು.....*they (n.) do not, did not, or will not, live.*

GERUNDS.

AFFIRMATIVE.

*Present...*ಬಾಳ್ಚಲ್ಕೆ or ಬಾಳ್ಚಲೆ-ಬಾಳ್ಚಲ್ಕಿ or ಬಾಳ್ಚಲಿ..*living.*

*Past.....*ಬಾಳ್ವಿ.....ಬಾಳ್ವುದ.....*having lived.*

NEGATIVE.

*Aorist.....*ಬಾಳ್ಚದೆ.....ಬಾಳ್ಚದೆ.....*not having lived.*

PARTICIPLES.

AFFIRMATIVE.

*Present....*ಬಾಳ್ಚುತಿರುವ.....*that lives.*

*Past.....*ಬಾಳ್ವಿದ.....ಬಾಳ್ವಿದ.....*that lived.*

*Future.....*ಬಾಳ್ಚುವ.....ಬಾಳ್ಚುವ.....*that will live.*

NEGATIVE.

*Aorist.....*ಬಾಳ್ಚದ.....ಬಾಳ್ಚದ.....*that does not, did not, or will not, live.*

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*Transitive Root.....*ಮಾಡು.....*Do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡ.....	ಮಾಡ.....	*to do.*
ಮಾಡಲು.....	ಮಾಡಲ್.....	
ಮಾಡಲಿಕ್ಕಿ.....	ಮಾಡಲ್ಕೆ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	మాడుత్తినె	మాడిదపెన్	*I do.*
2	మాడుత్తియ్ or మాడుత్తియే	మాడిదపయ్	*thou dost.*
3	మాడుత్తానె	మాడిదపం	*he, she, or it, does.*
	మాడుత్తళె	మాడిదపళ్	
	మాడుత్తదె	మాడిదపుదు	

PLURAL.

1	మాడుత్తివె	మాడిదపెవు	*we do.*
2	మాడుత్తిరి	మాడిదపిర్	*ye do.*
3	మాడుత్తారె	మాడిదపర్	*they (m. and f.) do.*
	మాడుత్తవె	మాడిదపువు	*they (n.) do.*

PAST TENSE.

SINGULAR.

1	మాడిదిను	మాడిదెన్	*I did.*
2	మాడిది or మాడిదె	మాడిదయ్	*thou didst.*
3	మాడిదను	మాడిదం	*he, she, or it, did.*
	మాడిదళు	మాడిదళ్	
	మాడిదరు	మాడిదుదు	

PLURAL.

1	మాడిదెవు	మాడిదెవు	*we did.*
2	మాడిదిరి	మాడిదిర్	*ye did.*
3	మాడిదరు	మాడిదర్	*they (m. and f.) did.*
	మాడిదవు	మాడిదువు	*they (n.) did.*

FUTURE TENSE.

SINGULAR.

1	మాడువిను	మాడువిన్	*I will do.*
2	మాడువి or మాడువె	మాడువయ్	*thou wilt do.*

3	మాడువను	మాడువం	
	మాడువ్వు	మాడువ్ర్	*he, she, or it, will do.*
	మాడువదు	మాడువుదు	

PLURAL.

1	మాడువేవు	మాడువేవు	*we will do.*
2	మాడువిరి	మాడువిర్	*ye will do.*
3	మాడువరు	మాడువర్	*they (m. and f.) will do.*
	మాడువవు	మాడువువు	*they (n.) will do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1	మాదియ్యేను		*I will do.*
2	మాడ్యేవి		*thou wilt do.*
3	మాడియూను		
	మాడియూవు		*he, she, or it, will do.*
	మాడ్యేరు		

PLURAL.

1	మాదియ్యేవు		*we will do.*
2	మాడ్యేరి		*ye will do.*
3	మాడియూరు		*they (m. and f.) will do.*
	మాడియూవు		*they (n.) will do.*

IMPERATIVE MOOD.

SINGULAR.

1	నానుమాడలి or	మాడువే..మాడువేం	*let me do.*
2	మాడు	మాడు or మాడ	*do thou.*
3	అవను అవ్వు అదు	మాడలి or	మాడువదు, మాడుగి or మాళ్వదు *let him, her, or it, do.*

PLURAL.

1 నావుమాడలి or మాడువమార్పం.....*let us do.*

2 మాడి or మాడిరి.....మాడిం, మాళ్పుడు..*do ye.*

3 {అవరు / అవు} మాడలి or మాడువడు, మాడుగి} *let them (m. and f.) do.*
or మాళ్పుడు} *let them (n.) do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడెను.....మాడి న్.....*I do not, did not, or will not, do.*

2 మాడె.....మాడయ్ .....*thou dost not, didst not, or wilt not, do.*

3 {మాడను.....మాడం.... .....*he does not, did not, or will not, do.*
{మాడళ్పు.....మాడళ్.....*she does not, did not, or will not, do.*
{మాడదు.....మాడదు. .....*it does not, did not, or will not, do.*

PLURAL.

1 మాడెవు.....మాడివు.....*we do not, did not, or will not, do.*

2 మాడరి ....మాడిర్.....*ye do not, did not, or will not, do.*

3 {మాడరు.....మాడర్.....*they (m. and f.) do not, did not, or will not, do.*
{మాడవు.....మాడవు.... .....*they (n.) do not, did not, or will not, do.*

GERUNDS.

AFFIRMATIVE.

Present....మాడుతా or మాడుత్తు....మాడుతి or మాడుతె..*doing.*

Past.....మాడి.....మాడి.....*having done.*

NEGATIVE.

Aorist.....మాడదె.....మాడదె.....*not having done.*

PARTICIPLES.

AFFIRMATIVE.

Present....మాడుతిరువ.....*that does.*

Past.....మాడిద.....మాడిద .....*that did.*

Future.....మాడువ.....మాడువ..... .....*that will do.*

NEGATIVE.

Aorist.....మాడదు.....మాడదు.....*that does not, did not, or will not, do.*

Of the Second Conjugation.

All verbs, the roots of which terminate in the vowels ఁ and ఎ, belong to the second conjugation.

Verbs of the second conjugation are inflected in the infinitive, affirmative, and negative moods, by adding the same affixes as in the first conjugation, with the exception of the second form of the future tense of the affirmative, which requires ద్ as the affix of time. In the second person plural of the imperative, the personal affix ఁరి alone, is adopted; and the past affirmative gerund is formed, by the addition of ము. The present, future, and negative participles, are formed as in the first conjugation; the past requires the addition of డ.

EXAMPLES.

Intransitive Root.....ఁగ్గి..... *Descend.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ఁగ్గియ.....	...ఁగ్గియ.....	*to descend.*
ఁగ్గియలు.....	ఁగ్గియల్.....	
ఁగ్గియటకై.....	ఁగ్గియల్గి.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1 ఁగ్గియుచ్చినె.....ఁగ్గిదపెన్.....*I descend.*

2 ఁగ్గియుచ్చి or ఁగ్గియుచ్చియే.ఁగ్గిదపిన్ ...*thou descendest.*

3 ఁగ్గియుచ్చునె ... .ఁగ్గిదపం ..... / ఁగ్గియుచ్చి.....ఁగ్గిదపెన్..... / ఁగ్గియుచ్చెది.....ఁగ్గిదపెదు..... *he, she, or it, descends.*

PLURAL.

1 ಇಳಿಯುತ್ತೀವಿ ..... ಇಳಿದೆವು ..... *we descend.*

2 ಇಳಿಯುತ್ತೀರಿ ..... ಇಳಿದಿರ್ ..... *ye descend.*

3 { ಇಳಿಯುತ್ತಾರೆ ..... ಇಳಿದರ್ ..... *they (m. and f.) descend.*
{ ಇಳಿಯುತ್ತವೆ ..... ಇಳಿದವು ..... *they (n.) descend.*

PAST TENSE.

SINGULAR.

1 ಇಳಿದೆನು ..... ಇಳಿದೆನ್ ..... *I descended.*

2 ಇಳಿದಿ or ಇಳಿದೆ ..... ಇಳಿದಯ್ ..... *thou descendedst.*

3 { ಇಳಿದನು ..... ಇಳಿದಂ ..... }
{ ಇಳಿದಳು ..... ಇಳಿದಳ್ ..... } *he, she, or it, descended.*
{ ಇಳಿಯಿತು ..... ಇಳಿದುದು ..... }

PLURAL.

1 ಇಳಿದೆವು ..... ಇಳಿದೆವ ..... *we descended.*

2 ಇಳಿದಿರಿ ..... ಇಳಿದಿರ್ ..... *ye descended.*

3 { ಇಳಿದರು ..... ಇಳಿದರ್ ..... *they (m. and f.) descended.*
{ ಇಳಿದವು ..... ಇಳಿದುವ ..... *they (n.) descended.*

FUTURE TENSE.

SINGULAR.

1 ಇಳಿಯುವೆನು ..... ಇಳಿವೆನ್ ..... *I will descend.*

2 ಇಳಿಯುವಿ or ಇಳಿಯುವೆ ಇಳಿವಯ್ ..... *thou wilt descend.*

3 { ಇಳಿಯುವನು ..... ಇಳಿವಂ ..... }
{ ಇಳಿಯುವಳು ..... ಇಳಿವಳ್ ..... } *he, she, or it, will descend.*
{ ಇಳಿಯುವದು ..... ಇಳಿವುದು ..... }

PLURAL.

1 ಇಳಿಯುವೆವು ..... ಇಳಿವೆವು ..... *we will descend.*

2 ಇಳಿಯುವಿರಿ ..... ಇಳಿವಿರ್ ..... *ye will descend.*

3 { ಇಳಿಯುವರು ..... ಇಳಿವರ್ ..... *they (m. and f.) will descend.*
{ ಇಳಿಯುವವು ..... ಇಳಿವುವ ..... *they (n.) will descend.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 ಗ್ಳಿದ್ಸು ..... *I will descend.*

2 ಗ್ಳಿದ್ಸಿ ..... *thou wilt descend.*

3 ಗ್ಳಿದಾಸು ..... ಗ್ಳಿದಾಳು ..... ಗ್ಳಿದ್ಸಿತು ..... *he, she, or it, will descend.*

PLURAL.

1 ಗ್ಳಿದ್ಸಿವ ..... *we will descend.*

2 ಗ್ಳಿದ್ಸಿರಿ ..... *ye will descend.*

3 ಗ್ಳಿದಾರು ..... *they (m. and f.) will descend.*
ಗ್ಳಿದಾವು ..... *they (n.) will descend.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವಿ ....ಗ್ಳಿಪಿಂ ..... *let me descend.*

2 ಗ್ಳಿ ....ಗ್ಳಿ or ಗ್ಳಿಪುದು ..... *descend thou.*

3 ಅವನು / ಅವಳು / ಅದು ಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು.. ಗ್ಳಿಸಿ or ಗ್ಳಿಪುದು *let him, her, or it, descend.*

PLURAL.

1 ನಾವುಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು. ಗ್ಳಿವಂ ..... *let us descend.*

2 ಗ್ಳಿಯಿ or ಗ್ಳಿಯಿರಿ. ಗ್ಳಿಯಿರಿ or ಗ್ಳಿಪುದು ..... *descend ye.*

3 ಅವರು / ಅವು ಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು. ಗ್ಳಿಸಿ or ಗ್ಳಿಪುದು *let them (m. and f.) descend.* / *let them (n.) descend.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1	ಗಳಿಯೆನು....ಗಳಿಯೆನ್.....	*I do not, did not, or will not, descend.*
2	ಗಳಿಯೆ.....ಗಳಿಯಯ್	*thou dost not, didst not, or wilt not, descend.*
3	ಗಳಿಯನು....ಗಳಿಯಂ.....	*he does not, did not, or will not, descend.*
	ಗಳಿಯಳು....ಗಳಿಯಳ್.....	*she does not, did not, or will not, descend.*
	ಗಳಿಯದು....ಗಳಿಯದು	*it does not, did not, or will not, descend.*

PLURAL.

1	ಗಳಿಯೆವು....ಗಳಿಯೆವು.....	*we do not, did not, or will not, descend.*
2	ಗಳಿಯರಿ ....ಗಳಿಯರ್.....	*ye do not, did not, or will not, descend.*
3	ಗಳಿಯರು.....ಗಳಿಯರ್.....	*they (m. and f.) do not, did not, or will not, descend.*
	ಗಳಿಯವು....ಗಳಿಯವು.....	*they (n.) do not, did not, or will not, descend.*

GERUNDS.

AFFIRMATIVE.

Present....ಗಳಿಯುತ್ತಾ or ಗಳಿಯುತ್ತ..ಗಳಿಯುತ್ತೆ or ಗಳಿಯುತೆ..*descending.*

Past.....ಗಳಿದು ..... ಗಳಿದು.....*having descended.*

NEGATIVE.

Aorist....ಗಳಿಯದೆ ..... ಗಳಿಯದೆ .....*not having descended.*

PARTICIPLES.

AFFIRMATIVE.

Present....ಗಳಿಯುತ್ತಿರುವ.....*that descends.*

Past.....ಗಳಿದ ..... ಗಳಿದ.....*that descended.*

Future.....ಗಳಿಯುವ..... ಗಳಿವ.....*that will descend.*

NEGATIVE.

Aorist.....ಗಳಿಯದ..ಗಳಿಯದ..*that does not, did not, or will not, descend.*

Transitive Root.....నుడి.....*say.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
నుడియ	నుడియ	*to say.*
నుడియలు	నుడియల్	
నుడియలిక్కి	నుడియల్కి	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	నుడియుచ్చ్రేనె	నుడిదపేన్	*I say.*
2	నుడియుచ్చ్రి or నుడియుచ్చ్రియె	నుడిదపెయ్	*thou sayest.*
3	నుడియుచ్చానె	నుడిదపం	*he, she, or it, says.*
	నుడియుచ్చాళె	నుడిదపళ్	
	నుడియుచ్చదె	నుడిదపుదు	

PLURAL.

1	నుడియుచ్చ్రేవె	నుడిదపేవు	*we say.*
2	నుడియుచ్చ్రిరి	నుడిదపిర్	*ye say.*
3	నుడియుచ్చారె	నుడిదపర్	*they (m. and f.) say.*
	నుడియుచ్చవె	నుడిదపువు	*they (n.) say.*

PAST TENSE.

SINGULAR.

1	నుడిదెను	నుడిదెన్	*I said.*
2	నుడిది or నుడిదీ	నుడిదయ్	*thou saidst.*
3	నుడిదను	నుడిదం	*he, she, or it, said.*
	నుడిదళు	నుడిదళ్	
	నుడియిరు	నుడిదుదు	

PLURAL.

1	నుడిదెవు	నుడిదెవు	*we said.*

2 నుడిదిరి.....నుడిదిర్.....*ye said.*

3 నుడిదరు.....నుడిదర్.....*they (m. and f.) said.*
నుడిదవు.....నుడిదువు.....*they (n.) said.*

FUTURE TENSE.

SINGULAR.

1 నుడియువేను.....నుడివెన్.....*I will say.*

2 నుడియువిorనుడియువే.నుడివయ్.....*thou wilt say.*

3 నుడియువను.....నుడివం.....
నుడియువళు.....నుడివళ్.....
నుడియువడు.....నుడివుడు.....
he, she, or it, will say.

PLURAL.

1 నుడియువేము.....నుడివేము.....*we will say.*

2 నుడియువిరి.....నుడివిర్.....*ye will say.*

3 నుడియువరు.....నుడివర్.....*they (m. and f.) will say.*
నుడియువవు.....నుడివవు.....*they (n.) will say.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 నుడిచ్యేను.....*I will say.*

2 నుడిచ్యే.....*thou wilt say.*

3 నుడిదాను.....
నుడిదాళు.....
నుడిచ్యేడు.....
he, she, or it, will say.

PLURAL.

1 నుడిచ్యేము.....*we will say.*

2 నుడిచ్యిరి.....*ye will say.*

3 నుడిదారు.....*they (m. and f.) will say.*
నుడిదావు.....*they (n.) will say.*

IMPERATIVE MOOD.

SINGULAR.

1 నాను నుడియలి or నుడియువే....నుడివేం .....*let me say.*

2 నుడి.....నుడి or నుడియ..... *say thou.*

3 { అవను / అవళు / అదు } నుడియలి or నుడియువడు..నుడిగి, or నుడివుడు } *let him, her, or it, say.*

PLURAL.

1 నావునుడియలి or నుడియువ..నుడివం.....*let us say.*

2 నుడియిరి.....నుడియిం or నుడివుడు.....*say ye.*

3 { అవరు / అవు } నుడియలి or నుడియువడు. నుడిగి, } *let them (m. and f.) say.*
or నుడివుడు } *let them (n.) say.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 నుడియను...నుడియిన్.....*I do not, did not, or will not, say.*

2 నుడియి.....నుడియయ్ ..*thou dost not, didst not, or wilt not, say.*

3 { నుడియను ~..నుడియం.....*he does not, did not, or will not, say.*
నుడియళు... నుడియళ్.....*she does not, did not, or will not, say.*
నుడియదు ...నుడియదు.....*it does not, did not, or will not, say.*

PLURAL.

1 నుడియవు....నుడియవు ...*we do not, did not, or will not, say.*

2 నుడియరి ....నుడియిర్ ..*ye do not, did not, or will not, say.*

3 { నుడియరు....నుడియర్ ..*they (m. and f.) do not, did not, or will not, say.*
నుడియవు....నుడియవు ..*they (n.) do not, did not, or will not, say.*

GERUNDS.

AFFIRMATIVE.

*Present...*నుడియుచ్చె or నుడియుత్తె..నుడియుత్తె or నుడియుతె ....*saying.*

*Past.....*నుడిదు .....నుడిదు.....*having said.*

NEGATIVE.

Aorist.....ನುಡಿಯದೆ.....ನುಡಿಯದೆ.....*not having said.*

PARTICIPLES.

Present....ನುಡಿಯುತ್ತಿರುವ.....*that says.*

Past.....ನುಡಿದ.....ನುಡಿದ.....*that said.*

Future.....ನುಡಿಯುವ.....ನುಡಿವ.....*that will say.*

NEGATIVE.

Aorist.....ನುಡಿಯದ.....ನುಡಿಯದ.....*that does not, did not, or will not, say.*

Of IRREGULAR VERBS.

The irregular verbs in Carnáṭaca, are not very numerous. The irregularity is in general found in the past tense, in the second form of the future, and in the past gerund and participle. It arises from the affixes of time being omitted in the tenses; and, in the gerund and participle, from the final affixes being changed. In both cases the final syllable of the root suffers elision, and another syllable is substituted. A few verbs also are irregular in the imperative mood; two in the negative mood, negative gerund and participle; and one or two in the present, and first form of the future tense of the affirmative.

The roots ನಗು *laugh,* ಮಿಗು *exceed,* ಹಾಗು *break into,* ಉಗು *throw,* and ಹಿಗು *delight,* are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ನಕ್ಕನು *he laughed,* ನಗ್ಗಾನು *he will laugh,* ನಕ್ಕು *having laughed,* ನಕ್ಕ *that laughed.*

The roots ಆಗು *become,* and ಹೋಗು *go,* are irregular in their inflections in the past tense, in the second form of the future, and in the past participle; as ಆದನು *he became,* ಆಯಿತು *it became,* ಆದಾನು *he will become,* ಆದ *that became.*

The roots ಕೊಡು *give,* ಬಿಡು *leave,* ಅಡು *cook,* ಇಡು *place,* ನಡು *plant,* ಪಡು *suffer,* ಸುಡು *burn,* ಉಡು *dress,* ಕೆಡು *spoil,* ಮಡು *strengthen,* ಕೊಡು

48140

adorn, పడవిడు *spread,* పాఱడమడు *prostrate,* ముంబిడు *advance,* మూసు వడు *be silent,* రుకువిడు *rub,* దాళ్చిడు *run away,* ఊళ్చిడు *bark,* గొళ్చిడు *exclaim,* ఒడంబడు *agree,* and చెఱ్వడు *become separate,* are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as కొట్టెను *he gave,* కొట్టూను *he will give,* కొట్టి *having given,* కొట్టె *that gave.*

The root డారడు *set out,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and the past participle; as డారకటెను *he set out,* డారకట్టూను *he will set out,* డారకటి *having set out,* డారకటె *that set out.*

The roots జుడు and జుఱుడు *throw,* are sometimes irregular in their inflections in the tenses and parts of the verbs abovementioned; as జుడిదను or జుటెను *he threw,* జుడియూను or జుటూను *he will throw,* జుడి or జుటి *having thrown,* జుడిద or జుటె *that threw.*

The root కాణు *see,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as కండను *he saw,* కణ్డూను *he will see,* కండి *having seen,* కండ *that saw.*

The roots ఉణ్డు *eat,* and కొళ్ళు *buy,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as ఉండను *he ate,* ఉణ్డూను *he will eat,* ఉండి *having eaten,* ఉండ *that ate.*

The roots కళ్ళు *steal,* గెల్లు *win,* and మెల్లు *chew,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కడ్డను *he stole,* కడ్డూను *he will steal,* కడ్డి *having stolen,* కడ్డ *that stole.*

The roots ಬೀಳು *fall*, and ಏಳು *rise*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as ಬಿದ್ದನು *he fell*, ಬೀಳ್ವಾನು *he will fall*, ಬಿದ್ದು *having fallen*, ಬಿದ್ದ *that fell*.

The roots ಕೊಲ್ಲು *kill*, and ಸಲ್ಲು *pass*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಕೊಂದ್ದನು *he killed*, ಕೊಲ್ವಾನು *he will kill*, ಕೊಂದು *having killed*, ಕೊಂದ *that killed*.

The roots ತೆರು *pay*, ಪೊರು *bear*, ಪೆರು *bring forth children*, ಎಚ್ಚರು *awake*, ಉಸುರು and ಬೆಸುರು *tire*, ಉೞು *plough*, and ಅಳು *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ತೆತ್ತನು *he paid*, ತೆರ್ಪಾನು *he will pay*, ತೆತ್ತು *having paid*, ತೆತ್ತ *that paid*.

The roots ನೀನು *sneeze*, ಉಗ್ಗು *stretch*, ನೋನು *perform a vow*, ಕೂರು *sit*, ಪೋಲು *void*, ನೋಲು *lose*, ನೂಲು *spin*, ನಾಲು *borrow*, ನೋಲು and ಜ್ಞಾಲು *swing*, and ಪೋಲು *resemble*, are irregular in their inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as ನೀತನು *he sneezed*, ನೀಪಾನು *he will sneeze*, ನೀತು *having sneezed*, ನೀತ *that sneezed*.

The roots ಮಿಗಿರು *thrive*, ಕಾನರು, ತಳಿರು and ಚಿಗುರು *sprout*, ಪಡಲು *creep* (as a plant,) ಕವಲು *separate into two branches*, ಬಲು *become strong*, ಈನು *bring forth young* (as an animal), and ಬಿವರು *perspire*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund and in the past participle; as ಮಿಗಿತ್ತನು *he throve*, ಮಿಗಿಪ್ಪಾನು *he will thrive*, ಮಿಗಿತ್ತು *having thriven*, ಮಿಗಿತ್ತ *that throve*.

The root కోయు *pluck,* becomes కోసెను *he plucked,* కోయును *he will pluck,* కోసి *having plucked,* కోసె *that plucked.*

The root నిల్లు *stand,* becomes నించెను *he stood,* నించును *he will stand,* నించి *having stood,* నించె *that stood.*

The roots తిను *eat,* and ఎను *say,* are irregular in their inflections in the past tense, in the future tense, in the second form of the future, in the past gerund, and in the future and past participles; as తిందను *he ate,* తినువను or తింబను *he will eat,* తిందాను *he will eat,* తిందు *having eaten,* తినువ or తింబ *that will eat,* తింద *that ate.*

The roots వరు *come,* and తెరు *bring,* are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles; as వందను *he came,* వందితిని or వంటి *it came,* వందాను *he will come,* వా *come thou,* వన్నిరి *come ye,* వారను *he will not come,* వంచు *having come,* వారక *not having come,* వంద *that came,* వారద *that does not, did not, or will not, come.*

The root గను *be,* is sometimes irregular in it's inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle; as గనుచున్నాడు, గద్దాడు or గధాడు *he is,* గది or అది *it is,* గడ్డను *he was,* గెను *it was,* గడ్డాను *he will be,* గడ్డి *having been,* గడ్డ *that was.*

The roots నేయు *weave,* దాయ్యు *beat,* సేయు *make,* వూరయు *search,* నీయు *breathe,* కాయు *produce fruits,* వూయు *pick up,* బయ్యు or బయు *abuse,* కోయు or కోయ్యు *cut,* దాటు *cross,* బయు *carry,* and కై గాయు *protect,* are irregular in their inflection in the second person singular of the imperative; as నేయి *weave thou,* దాయి *beat thou.*

The roots ಅರಿ *know*, ಕುರಿ *aim*, ಕಲಿ *learn*, ಅವಿ *conceal*, ಕಳಿ *ripe*, ಬಳಿ *tire*, ಮಲಿ *oppose*, ಮೊಳೆ *sprout*, ಕೊಳೆ *rot*, and ಮರೆ *forget*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅರಿತೆನು *he knew*, ಅರಿಯಾನು *he will know*, ಅರಿದು *having known*, ಅರಿತ *that knew*.

The roots ಮುನಿ *be angry*, ಪಿರಿ *expand*, ಮಲಗಿ *lie*, ಮಸಗಿ *creep*, ಒಸಗಿ *strain*, ಕುಸಗಿ *shrink*, ಹಸಗಿ *be hungry*, ಕಿಸಗಿ *grin*, ಬಿಸಗಿ *crack*, ಅಲಗಿ *wander*, ಪಿಸಗಿ *solder*, ಎಸಗಿ *shoot with an arrow*, ಹೊಸಗಿ *twist*, and ಮಸಗಿ *whet*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅಲಗಿದನು or ಅಲಗಿತನು *he wandered*, ಅಲಗಿದಾನು or ಅಲಗಿತಾನು *he will wander*, ಅಲಗಿದು or ಅಲಗಿತು *having wandered*, ಅಲಗಿದ or ಅಲಗಿತ *that wandered*.

The roots ಪದಿ *pave*, ಪೊದಿ *cover*, and ಒದೆ *kick*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಪದಿದನು or ಪಡ್ಡನು *he paved*, ಪದಿದಾನು or ಪಡ್ಡಾನು *he will pave*, ಪದಿದು or ಪಡ್ದು *having paved*, ಪದಿದ or ಪಡ್ಡ *that paved*.

The root ಮಿದಿ *bruise*, is irregular in it's inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಮಿತ್ತನು *he bruised*, ಮಿದ್ದಾನು *he will bruise*, ಮಿತ್ತು *having bruised*, ಮಿತ್ತ *that bruised*.

The roots ಕಾ *protect*, ಮಾ *heal*, ಮೈ *graze*, ಲೈ *rub*, ಶೈ *lay down*, and ಲೌ *wet*, are irregular in their inflections in the second person singular of the imperative; as ಕಾಯಿ *protect thou*; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಬಾ *swell*, ಪೈ *change in season*, and ಕೈ *become pus*, are irregular in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಾತನು

he swelled, ಬಾಹಿರಾನು *he will swell,* ಬಾಯಿ *swell thou,* ಬಾಹಿ *having swoln,* ಬಾತ *that swelled;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಈ *give,* and ನಾ *die,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಕೊಟ್ಟನು *he gave,* ಕೊಡುವನು *he will give,* ಕೊಡಯಿ *give thou,* ಕೊಟ್ಟು *having given,* ಕೊಟ್ಟ *that gave;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಮಿಂ *bathe,* ಬೆಂ *stew,* and ನೊಂ *pain,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಮಿಂದನು *he bathed,* ಮಿಂದಾನು *he will bathe,* ಮಿಂಯಿ *bathe thou;* ಮಿಂದು *having bathed,* ಮಿಂದ *that bathed;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

Of DEFECTIVE VERBS.

There are a few defective verbs in the modern Carnáṭaca language; for all of which, with the exception of the first, corresponding words are to be found in the ancient dialect. The first that is to be mentioned is, the verb signifying *to can,* which is conjugated as follows:

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ಆಪೆನು.....*I can.*

2 ಆಪಿ or ಆಪೆ.....*thou canst.*

3 ಆಪೆನು / ಆಪೆಳ್ / ಆಪೆದು.....*he, she, or it, can.*

PLURAL.

1 ಆಗಬೇಕು.....we can.

2 ಆಗಬೇಕಿ.....ye can.

3 ಆಗಬೇಕು.....then (m. and f.) can.
ಆಗಬೇಕು.....they (n.) can.

PARTICIPLE.

Present and Future.....ಆಗಬೇಕು.....*that can.*

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ಆಗಾರೆನು.....*I cannot*

2 ಆಗದಿ or ಆಗದೆ.....*thou canst not.*

3 ಆಗಾರನು.....
ಆಗಾರಳು.....
ಆಗಾರದು.....
he, she, or it, cannot.

PLURAL.

1 ಆಗಾರೆವು.....*we cannot.*

2 ಆಗದಿರಿ.....*ye cannot.*

3 ಆಗಾರರು.....*they (m. and f.) cannot.*
ಆಗಾರವು.....*they (n.) cannot.*

NEGATIVE GERUND.

ಆಗಾರದೆ.....*not having been able.*

NEGATIVE PARTICIPLE.

ಆಗಾರದ.....*that cannot.*

Another defective verb, signifying *to know*, is conjugated as follows.

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಬಲ್ಲೆನು.....	ಬಲ್ಲೆನ್.....	*I know*
2	ಬಲ್ಲಿ or ಬಲ್ಲೆ.....	ಬಲ್ಲೆಯ್.....	*thou knowest*

3	ಬಲ್ಲನು	ಬಲ್ಲಂ	*he, she, or it, knows.*
	ಬಲ್ಲಳು	ಬಲ್ಲಳ್	
	ಬಲ್ಲದು	ಬಲ್ಲದು	

PLURAL.

1	ಬಲ್ಲೆವು	ಬಲ್ಲೆವು	*we know.*
2	ಬಲ್ಲಿರಿ	ಬಲ್ಲಿರ್	*ye know.*
3	ಬಲ್ಲರು	ಬಲ್ಲರ್	*they (m. and f.) know.*
	ಬಲ್ಲವು	ಬಲ್ಲವು	*they (n.) know.*

PARTICIPLE.

AFFIRMATIVE.

Present....ಬಲ್ಲ ..... ಬಲ್ಲ ..... *that knows.*

ನಾಕು is a defective verb, signifying *it is enough.* In the ancient dialect the word is the same.

ಬೇಕು both in the modern and ancient dialect, signifies *must,* or *it is necessary;* and is used when in conjunction with another verb, as follows :

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1	ನಾನುಬರೆಯಬೇಕು		*I must write.*
2	ನೀನುಬರೆಯಬೇಕು		*thou must write.*
3	ಅವನುಬರೆಯಬೇಕು		*he, she, or it, must write.*
	ಅವಳುಬರೆಯಬೇಕು		
	ಅದುಬರೆಯಬೇಕು		

PLURAL.

1	ನಾವುಬರೆಯಬೇಕು		*we must write.*
2	ನೀವುಬರೆಯಬೇಕು		*ye must write.*
3	ಅವರುಬರೆಯಬೇಕು		*they (m. and f.) must write.*
	ಅವುಬರೆಯಬೇಕು		*they (n.) must write.*

ಬೇಡ or ಬೇಡವು it's negative signifying *must not*, or *it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ನಾನುಹೊಡೆಯಬೇಡ ..... *I must not beat.*

2 ನೀನುಹೊಡೆಯಬೇಡ ..... *thou must not beat.*

3 ಅವನುಹೊಡೆಯಬೇಡ
ಅವಳುಹೊಡೆಯಬೇಡ ..... *he, she, or it, must not beat.*
ಅದುಹೊಡೆಯಬೇಡ

PLURAL.

1 ನಾವುಹೊಡೆಯಬೇಡ ..... *we must not beat.*

2 ನೀವುಹೊಡೆಯಬೇಡಿ or ಬೇಡಿರಿ *ye must not beat.*

3 ಅವರುಹೊಡೆಯಬೇಡ ..... *they (m. and f.) must not beat.*
ಅವುಹೊಡೆಯಬೇಡ ..... *they (n.) must not beat.*

ಅಹುದು or ಹೌದು both in the modern and ancient dialect signifies, that any thing is in existence, and is also defective. Its negative is ಅಲ್ಲ and ಅಲ್ಲವು, the gerund ಅಲ್ಲದೆ, and the participle ಅಲ್ಲದ.

ಉಂಟು in both the modern and ancient dialect, is a defective verb, signifying, *there is;* its plural is ಉಳ್ಳವು, and its participle ಉಳ್ಳ. The negative is ಇಲ್ಲ and ಇಲ್ಲವು, the gerund ಇಲ್ಲದೆ, and the participle ಇಲ್ಲದ.

In addition to ಬರಲಿಕ್ಕೆ signifying *to come*, there is another verb of the same meaning, which is defective, and is conjugated as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಬಪ್ಪೆನು	ಬಪ್ಪೆನ್	*I will come.*
2	ಬಪ್ಪಿ or ಬಪ್ಪೆ	ಬಪ್ಪಯ್	*thou wilt come.*

3 { ಬರುನು ..... ಬರಂ .....
ಬರ್ಪು ..... ಬರ್ಕ್ ..... } *he, she, or it, will come.*
ಬರ್ದು ..... ಬರುದು .....

PLURAL.

1 ಬಪೆವು ..... ಬಪೆವು ..... *we will come.*

2 ಬಮಿರಿ ..... ಬಮಿರ್ ..... *ye will come.*

3 { ಬರ್ರು ..... ಬರ್ರ್ ..... *they (m. and f.) will come.*
ಬರ್ವು ..... ಬರುವು ..... *they (n.) will come.*

PARTICIPLE.

Present...ಬರ್ ..... ಬರ್ ..... *that comes.*

The last defective verb to be mentioned, is one that corresponds in meaning with the verb ಇರಲಿಕ್ಕಿ, and is inflected in both dialects, as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಇಪೆನು	ಇಪೆನ್	*I will be.*
2	ಇಮಿ or ಇಪೆ	ಇರ್ಪಯ್	*thou will be.*
3	{ ಇರ್ಪನು	ಇರ್ಪಂ	
	ಇರ್ಪಳು	ಇರ್ಪಳ್	*he, she, or it, will be.*
	ಇರ್ದು	ಇರುದು	

PLURAL.

1 ಇಪೆವು ..... ಇಪೆವು ..... *we will be.*

2 ಇಮಿರಿ ..... ಇಮಿರ್ ..... *ye will be.*

3 { ಇರ್ರು ..... ಇರ್ರ್ ..... *they (m. and f.) will be.*
ಇರ್ವು ..... ಇರುವು ..... *they (n.) will be.*

PARTICIPLE.

Present....ಇರ್ ..... ಇರ್ ..... *that is.*

OF CAUSAL VERBS.

A very useful class of verbs exists in the Carnáṭaca language, which may properly be termed causal.

The roots of causal verbs are formed, by adding to roots of a pure Carnáṭaca origin, the affix ಇಸು; and the whole are inflected like verbs of the first conjugation.

EXAMPLE.

ಮಾಡಿಸು *Cause to do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡಿಸೆ	ಮಾಡಿಸೆ	} *to cause to do.*
ಮಾಡಿಸಲು	ಮಾಡಿಸಲ್	
ಮಾಡಿಸಲಿಕ್ಕೆ	ಮಾಡಿಸಲ್ಕೆ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಮಾಡಿಸುತ್ತ್ರೆನೆ	ಮಾಡಿಸಿದಪೆನ್	*I cause to do.*
2	ಮಾಡಿಸುತ್ರಿ or ಮಾಡಿಸು ತ್ರಿಯೆ	ಮಾಡಿಸಿದಪೆಯ್	*thou causest to do.*
3	ಮಾಡಿಸುತ್ರಾನೆ	ಮಾಡಿಸಿದಪಂ	*he, she, or it, causes to do.*
	ಮಾಡಿಸುತ್ರಾಳೆ	ಮಾಡಿಸಿದಪಳ್	
	ಮಾಡಿಸುತ್ರದೆ	ಮಾಡಿಸಿದಪುದು	

PLURAL.

1	ಮಾಡಿಸುತ್ರೆವೆ	ಮಾಡಿಸಿದಪೆವು	*we cause to do.*
2	ಮಾಡಿಸುತ್ರಿರಿ	ಮಾಡಿಸಿದಪಿರ್	*ye cause to do.*
3	ಮಾಡಿಸುತ್ರಾರೆ	ಮಾಡಿಸಿದಪರು	*they (m. and f.) cause to do.*
	ಮಾಡಿಸುತ್ರವೆ	ಮಾಡಿಸಿದಪವು	*they (n.) cause to do.*

PAST TENSE.

SINGULAR.

1	ಮಾಡಿಸಿದೆನ್	ಮಾಡಿಸಿದೆನ್	*I caused to do.*

2 మాడిసీది or మాడిసీది, మాడిసీడయ్ .... *thou causedst to do.*

3 { మాడిసీదను ..... మాడిసీదం .... ; మాడిసీదళ్లు ..... మాడిసీడళ్ .... ; మాడిసీదు .... మాడిసీదుదు .... } *he, she, or it, caused to do.*

PLURAL.

1 మాడిసీదివు ..... మాడిసీదివు ..... *we caused to do.*

2 మాడిసీదిరి ..... మాడిసీదిర్ ..... *ye caused to do.*

3 { మాడిసీదరు ..... మాడిసీదర్ ..... *they (m. and f.) caused to do.* ; మాడిసీదవు ..... మాడిసీదువు ..... *they (n.) caused to do.* }

FUTURE TENSE.

SINGULAR.

1 మాడిసువీను ..... మాడిసువిన్ ..... *I will cause to do.*

2 మాడిసువి or మాడిసువీ మాడిసువయ్ ..... *thou wilt cause to do.*

3 { మాడిసువను ..... మాడిసువం ..... ; మాడిసువళ్లు ..... మాడిసువళ్ ..... ; మాడిసువదు ..... మాడిసువుదు ..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసువీవు ..... మాడిసువివు ..... *we will cause to do.*

2 మాడిసువిరి ..... మాడిసువిర్ ..... *ye will cause to do.*

3 { మాడిసువరు ..... మాడిసువర్ ..... *they (m. and f.) will cause to do.* ; మాడిసువవు ..... మాడిసువువు ..... *they (n.) will cause to do.* }

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 మాడిసీయ్కను ..... *I will cause to do.*

2 మాడిసీక్కయే ..... *thou wilt cause to do.*

3 { మాడిసీయువాను.....
మాడిసీయువాళ్ళు.....
మాడిసీయ్‌కతు..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసీయ్‌యేవు.....*we will cause to do.*

2 మాడిస్వీరి.....*ye will cause to do.*

3 { మాడిసీయువారు.....*they (m. and f.) will cause to do.*
మాడిసీయువావు.....*they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

1 నానుమాడిసలి or మాడిసువే.మాడిసువేం.*let me cause to do.*

2 మాడిసు.....మాడిసు or మాడిసే....*cause thou to do.*

3 { అవసు
అవళు
అదు } { మాడిసలి or మాడిసువదు
మాడిసుగే or మాడిసువుదు } *let him, her, or it, cause to do.*

PLURAL.

1 నావుమాడిసలి or మాడిసువ....మాడిసువం.....*let us cause to do.*

2 మాడిసీ or మాడిసీరి..మాడిసీం or మాడిసువ్వదు..*cause ye to do.*

3 { అవరు
అవు } { మాడిసలి or మాడిసువదు.మా
డిసుగే or మాడిసువుదు } *let them (m. and f.) cause to do.*
let them (n.) cause to do.

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడిసీసు....మాడిసీవ్....*I do not, did not, or will not, cause to do.*

2 మాడిసీ.....మాడిసయ్....*thou dost not, didst not, or will not, cause to do.*

3 { మాడిససు....మాడిసం.....*he does not, did not, or will not, cause to do.*
మాడిసళు..మాడిసళ్....*she does not, did not, or will not, cause to do.*
మాడిసదు....మాడిసదు....*it does not, did not, or will not, cause to do.*

PLURAL.

1 మాడిసేవు....మాడిసేవు...*we do not, did not, or will not, cause to do.*

2 మాడిసరి....మాడిసిర్...*ye do not, did not, or will not, cause to do.*

3 మాడిసరు....మాడిసర్....*they (m. and f.) do not, did not, or will not, cause to do.*

మాడిసవు....మాడిసవు....*they (n.) do not, did not, or will not, cause to do.*

GERUNDS.

AFFIRMATIVE.

Present....మాడిసుత్తా or మాడిసుత్తె మాడిసుత్తి or మాడిసుతె *causing to do.*

Past.....మాడిసి.....మాడిసి.....*having caused to do.*

NEGATIVE.

Aorist.....మాడిసదె.....మాడిసదె.....*not having caused to do.*

PARTICIPLES.

AFFIRMATIVE.

Present....మాడిసుత్తిరువ.....*that causes to do.*

Past.....మాడిసిద.....మాడిసిద.....*that caused to do.*

Future..మాడిసువ.....మాడిసువ.....*that will cause to do.*

NEGATIVE.

Aorist....మాడిసద..మాడిసద..*that does not, did not, or will not, cause to do.*

Of PASSIVE VERBS.

Passive verbs are rarely used in Carnáṭaca, the idiom of the language being averse to them. Any active verb may, however, be rendered passive, by striking out the final vowel of the second infinitive, and adding to it the irregular verb పడలిక్కి *to suffer*, conjugated through all it's tenses.

EXAMPLE.

INFINITIVE MOOD.

Modern form.	Ancient form.	
కరెయల్పడ	కరెయల్పడ	*to be called.*
కరెయల్పడలు	కరెయల్పడల్	
కరెయల్పడలిక్కి	కరెయల్పడల్కె	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1 ಕರೆಯಲ್ಪಡುತ್ತೇನೆ....ಕರೆಯಲ್ಪಟ್ಟೆನ್.....*I am called.*

2 ಕರೆಯಲ್ಪಡುತ್ತಿಯಾ ಕರೆಯಲ್ಪಡುತ್ತೀಯೆ ಕರೆಯಲ್ಪಟ್ಟೆಯ್ *thou art called.*

3
ಕರೆಯಲ್ಪಡುತ್ತಾನೆ.....ಕರೆಯಲ್ಪಟ್ಟೆಂ.....
ಕರೆಯಲ್ಪಡುತ್ತಾಳೆ.....ಕರೆಯಲ್ಪಟ್ಟೆಳ್.....
ಕರೆಯಲ್ಪಡುತ್ತದೆ.....ಕರೆಯಲ್ಪಟ್ಟ ದು.....
he, she, or it, is called.

PLURAL.

1 ಕರೆಯಲ್ಪಡುತ್ತೇವೆ.....ಕರೆಯಲ್ಪಟ್ಟೆವು.....*we are called.*

2 ಕರೆಯಲ್ಪಡುತ್ತಿರಿ.....ಕರೆಯಲ್ಪಟ್ಟಿರ್.....*ye are called.*

3
ಕರೆಯಲ್ಪಡುತ್ತಾರೆ.....ಕರೆಯಲ್ಪಟ್ಟರ್.....*they (m. and f.) are called.*
ಕರೆಯಲ್ಪಡುತ್ತವೆ.....ಕರೆಯಲ್ಪಟ್ಟವು.....*they (n.) are called.*

PAST TENSE.

SINGULAR.

1 ಕರೆಯಲ್ಪಟ್ಟೆನು.....ಕರೆಯಲ್ಪಟ್ಟೆನ್.....*I was called.*

2 ಕರೆಯಲ್ಪಟ್ಟೆ or ಕರೆಯಲ್ಪಟ್ಟಿ ಕರೆಯಲ್ಪಟ್ಟೆ ಯ್.....*thou wast called.*

3
ಕರೆಯಲ್ಪಟ್ಟನು.....ಕರೆಯಲ್ಪಟ್ಟೆಂ.....
ಕರೆಯಲ್ಪಟ್ಟಳು.....ಕರೆಯಲ್ಪಟ್ಟೆಳ್.....
ಕರೆಯಲ್ಪಟ್ಟರು.....ಕರೆಯಲ್ಪಟ್ಟೆದು.....
he, she, or it, was called.

PLURAL.

1 ಕರೆಯಲ್ಪಟ್ಟೆವು.....ಕರೆಯಲ್ಪಟ್ಟೆವು.....*we were called.*

2 ಕರೆಯಲ್ಪಟ್ಟಿರಿ.....ಕರೆಯಲ್ಪಟ್ಟಿರ್.....*ye were called.*

3
ಕರೆಯಲ್ಪಟ್ಟರು.....ಕರೆಯಲ್ಪಟ್ಟರ್.....*they (m. and f.) were called.*
ಕರೆಯಲ್ಪಟ್ಟವು.....ಕರೆಯಲ್ಪಟ್ಟುವು.....*they (n.) were called.*

FUTURE TENSE.

SINGULAR.

1 కనియబ్బడువేను...కనియబ్బడుదున్ ....*I shall be called.*

2 కనియబ్బడువిరి...కనియబ్బడువి.కనియబ్బడువయ్ *thou wilt be called.*

3 కనియబ్బడువసు....కనియబ్బడువం....
కనియబ్బడువళ్ళు....కనియబ్బడువళ్....
కనియబ్బడువడు..కనియబ్బడువుడు } *he, she, or it, will be called.*

PLURAL.

1 కనియబ్బడువేవు....కనియబ్బడుదుము....*we shall be called.*

2 కనియబ్బడువిరి.....కనియబ్బడువిర్.....*ye shall be called.*

3 కనియబ్బడువరు....కనియబ్బడువర్.....*they (m. and f.) will be called.*
కనియబ్బడువవు...కనియబ్బడువువు....*they (n.) will be called.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 కనియబ్బట్టేను.....*I shall be called.*

2 కనియబ్బట్టేయి.....*thou wilt be called.*

3 కనియబ్బట్టాను.....
కనియబ్బట్టాళ్ళు.....
కనియబ్బట్టేలు..... } *he, she, or it, will be called.*

PLURAL.

1 కనియబ్బట్టేవు.....*we shall be called.*

2 కనియబ్బట్టేరి.....*ye will be called.*

3 కనియబ్బట్టారు.....*they (m. and f.) will be called.*
కనియబ్బట్టావు.....*they (n.) will be called.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನು {ಕಶಿಯಲ್ಪಡಲಿ / ಕಶಿಯಲ್ಪಡುವೆ} ಕಶಿಯಲ್ಪಡುವೆಂ ....*let me be called.*

2 ಕಶಿಯಲ್ಪಡು..ಕಶಿಯಲ್ಪಡುor ಕಶಿಯಲ್ಪಡ..*be thou called.*

3 {ಅವನು / ಅವಳು / ಅದು} ಕಶಿಯಲ್ಪಡಲಿ.... {ಕಶಿಯಲ್ಪಡುಗೆ or ಕಶಿಯಲ್ಪಡುವುದು} *let him, her, or it, be called.*

or

ಕಶಿಯಲ್ಪಡುವದು

PLURAL.

1 ನಾವು {ಕಶಿಯಲ್ಪಡಲಿ... / ಕಶಿಯಲ್ಪ ಡು} ಕಶಿಯಲ್ಪಡುವಂ...*let us be called.*

2 ಕಶಿಯಲ್ಪದಿor ಕಶಿಯಲ್ಪಡಿರಿ..ಕಶಿಯಲ್ಪಡಿಂor ಕಶಿಯಲ್ಪಡುವುದು..*be ye called.*

3 {ಅವರು / ಅವು..} ಕಶಿಯಲ್ಪಡಲಿ..... {ಕಶಿಯಲ್ಪಡುಗೆ *let them (m. and f.) be called.* / ಕಶಿಯಲ್ಪಡುವದು or ಕಶಿಯಲ್ಪಡುವುದು *let them (n.) be called.*}

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಕಶಿಯಲ್ಪಡಿಸು..ಕಶಿಯಲ್ಪಡಿನ್...*I am not, was not, or shall not be, called.*

2 ಕಶಿಯಲ್ಪಡಿ.....ಕಶಿಯಲ್ಪಡಯ್ *thou art not, wast not, or wilt not be, called.*

3 {ಕಶಿಯಲ್ಪಡನು..ಕಶಿಯಲ್ಪಡಂ...*he is not, was not, or will not be, called.*
ಕಶಿಯಲ್ಪಡಳು..ಕಶಿಯಲ್ಪಡಳ್...*she is not, was not, or will not be, called.*
ಕಶಿಯಲ್ಪಡದು..ಕಶಿಯಲ್ಪಡದು..*it is not, was not, or will not be, called.*}

PLURAL.

1 ಕಶಿಯಲ್ಪಡಿವು..ಕಶಿಯಲ್ಪಡಿವು...*we are not, were not, or shall not be, called.*

2 ಕಶಿಯಲ್ಪಡರಿ...ಕಶಿಯಲ್ಪಡಿರ್...*ye are not, were not, or will not be, called.*

3 {ಕಶಿಯಲ್ಪಡರು..ಕಶಿಯಲ್ಪಡರ್...*they (m. and f.) are not, were not, or will not be, called.*
ಕಶಿಯಲ್ಪಡವು..ಕಶಿಯಲ್ಪಡವು...*they (n.) are not, were not, or will not be, called.*}

GERUNDS.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ತಾ or ಕರೆಯಲ್ಪಡುತ್ತ ಕರೆಯಲ್ಪಡುತ್ತ or ಕರೆಯಲ್ಪಡುತ....*being called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟು.....ಕರೆಯಲ್ಪಟ್ಟು.....*having been called.*

NEGATIVE.

*Aorist.....*ಕರೆಯಲ್ಪಡದೆ.....ಕರೆಯಲ್ಪಡದೆ.....*not having been called.*

PARTICIPLES.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ತಿರುವ.....*that is called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟ.....ಕರೆಯಲ್ಪಟ್ಟ.....*that was called.*

*Future.....*ಕರೆಯಲ್ಪಡುವ.....ಕರೆಯಲ್ಪಡುವ.....*that will be called.*

NEGATIVE.

*Aorist....*ಕರೆಯಲ್ಪಡದ-ಕರೆಯಲ್ಪಡದ..*that is not, was not, or will not be, called.*

OF ROOTS DERIVED FROM FOREIGN LANGUAGES.

In the foregoing parts of this chapter, the treatment of roots of pure Carnáṭaca origin has been explained. Very many words, however, have in addition been introduced from the Sanscrit, and some from the Hindoostanee language, which, after undergoing certain changes, become also roots; and are then inflected according to the rules that have been laid down for verbs of the first conjugation.

CLASS THE FIRST.

All Sanscrit verbal nouns of the class termed ಉಡಂತೆ, with the exception of ಚಯನ *the act of picking up,* ಕೃಷ್ಣಾ *the act of cutting,* ಶ್ರವಣಾ *the act of hearing,* ರವಣಾ *the act of sounding,* ನಯನ *the act of conveying,* ಸ್ತವನ *the act of praising,* and ಶಮನ *the act of withering,* may be converted into roots by cutting off the final syllable, and adding the affix ಿಸು; as ಪಾಲಿಸು *protect,* ಅನುಕರಿಸು *imitate,* &c.

Twenty-five nouns of this class, viz. ನಮನ *the act of prostrating,* ತ್ರಮಣ *the act of wandering,* ರಮಣ *the act of enjoying,* ಕ್ರಮಣ *the act of stepping,* ಗಮನ *the act of going,* ಸಂಕ್ರಮಣ *the act of joining,* ಉಪಕ್ರಮಣ *the act of beginning,* ಉತ್ಕ್ರಮಣ *the act of departing,* ವರಣ *the act of choosing,* ಧರಣ *the act of putting on,* ಹರಣ *the act of depriving,* ಭರಣ *the act of bearing,* ಸ್ಮರಣ *the act of recollecting,* ತ್ವರಣ *the act of hastening,* ಜ್ವರಣ *the act of grieving,* ಚರಣ *the act of moving about,* ಜನನ *the act of being born,* ಮವನ *the act of binding,* ಕಥನ *the act of relating,* ಕದನ *the act of fighting,* ಮಥನ *the act of churning,* ಗ್ರಥನ *the act of stringing pearls, &c.* ತಾರಣ *the act of crossing,* ಪೂರಣ *the act of filling up,* and ಕರಣ *the act of digesting,* take, optionally, the affixes ಿಸು or ಿಯಿಸು; as ನಮಿಸು or ನಮಯಿಸು *prostrate.*

And the following six nouns, viz. ಆಹ್ವಾನ *the act of calling,* ವ್ಯಾಖ್ಯಾನ and ಟಿಪ್ಪಣ *the act of writing a commentary,* ಮನನ *the act of contemplating,* ಸೀವನ *the act of sewing,* and ಗುಂಫನ *the act of stringing pearls, &c.* become roots, by the addition of ಿಸು, without suffering the loss of their final syllable.

The Hindoostanee verbal nouns ಫರ್ಮಾನಾ *the act of commanding,* ಲೂಟಾನಾ *the act of plundering,* ಜಲಾನಾ *the act of burning,* ಫಿರಾನಾ *the act of turning,* ಬದಲಾನಾ *the act of changing,* and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix ಿಸು.

CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed ಭೂಪಂಚಕ, viz. ಭೋಗ *the act of enjoying,* ಭಾವ *the act of imagining,* ಕಾಮ *the act of loving,* ಪ್ರಾಸ *the act of exceeding,* ರಂಗ *the act of colouring,* ಖಾದ *the act of eating,* ಲಾವ

the act of cutting, స్వాద *the act of tasting,* కావ్య *the act of making a poem,* నాద, నినాద, ఉచ్చారణ and సంచారణ *the act of sounding,* వేగ and సంవేగ *the act of hastening,* నియోగ and నియమన *the act of ordering,* వియోగ *the act of separating,* సంయోగ *the act of joining,* యోగ *the act of contemplating,* ఉద్వేగ *the act of fearing,* విశ్వాస *the act of believing,* ఆలాప and సల్లాప *the act of speaking,* రాగ and అభిలాష *the act of desiring,* ఉపచయ *the act of increasing,* ప్రసార and విశాల *the act of spreading,* విన్యాస *the act of adjusting,* ఉదార *the act of giving,* ఉద్వాహ and వివాహ *the act of marrying,* and సంస్కార and సన్నాహ *the act of preparing,* may be converted into Carnáṭaca roots by the addition of ఇసు ; as భోగిసు *enjoy,* భావిసు *imagine.* Thirteen Sanscrit verbal nouns of the class termed కిసంతే, viz. స్తుతి and నుతి *the act of praising,* యతి *the act of stopping,* నతి *the act of bending,* సిద్ధి *the act of effecting,* వృద్ధి *the act of improving,* తుష్టి *the act of being glad,* పుష్టి *the act of becoming fat,* కృష్టి *the act of ploughing,* స్థితి *the act of being,* లబ్ధి *the act of gaining,* రూఢి *the act of establishing,* and సమ్మతి *the act of consenting ;* four verbal nouns of the class termed అజంతే, viz. ఉపచయ *the act of increasing,* విశద *the act of explaining,* జయ *the act of conquering,* and క్షయ *the act of decreasing ;* two of the class termed అఙంతే, viz. సంగర *the act of fighting,* and దర *the act of frightening ;* two of the class termed ణాంతే, viz. గ్రాహ్య *the act of conceiving,* and సంహార *the act of walking ;* and two of the class termed అఙంతే, viz. టీకా *the act of writing a commentary,* and భేద *the act of breaking ;* may, in like manner, be converted into roots by the addition of ఇసు ; as స్తుతిసు *praise,* ఉపచయిసు *increase,* &c.

The Sanscrit nouns సమీప *vicinity,* మూఢ *an obstinate person,* భూషణ *an ornament,* శుష్క *a dry thing,* and సత్తేంద్రి *competency,* also belong to

this class, and are converted into roots in a similar manner; as సమీపించు *approach*.

The roots of foreign origin which have been mentioned in this section, have also a causal meaning; but do not admit of that change which has already been spoken of in the section treating of causal verbs; as చదివించు *read*, or *cause to read*.

CHAPTER FOURTH.

Of INDECLINABLE WORDS and PARTICLES.

The indeclinable words in Carnáṭaca are of four sorts, namely, postpositions, adverbs, conjunctions, and interjections. There are also some particles denoting doubt, question, and affirmation; and two that serve as conjunctions. In the following lists, it is believed, that all those in most frequent use will be found.

POSTPOSITIONS.

Modern form.	Ancient form.	
ಸಂಗಡ or ಸಂಗಾತಿ	ಒಂದಿಗೆ	*with.*
ಒಡನೆ	ಒಡನೆ	
ಕೂಡ	ಕೂಡೆ	
ಓಸ್ಕರ	ಓಸುಗಂ	*for.*
ಓಸರ		
ಬಗ್ಗೆ		*on account of.*
ನಿಮಿತ್ತ or ನಿಮಿತ್ತವಾಗಿ		
ಲೆಸುಕ		
ಗ್ಯಾಂ ತ್ತಲೂ or ಅಂತ್ತಲೂ	ಗ್ಯಾಂ	*than.*
ಗ್ಯಾಂತೆ or ಅಂತೆ		
ತನಕ	ಅನಕ	*till, until,* or *as far as.*
ವರಿಗೆ	ವರಿಗಂ	
ಮಟ್ಟಿಗೆ		
ಪರ್ಯಂತ್ತ or ಪರ್ಯಂತರ		

ಸುತ್ತ ..... } *about.*
ಸುತ್ತಲು ..... ಸುತ್ತಂ ..... }
ಸುತ್ತಿ ..... }

ಬಳಿಕ ..... }
ತರುವಾಯ ..... } ಬಳಿಕಂ or ಬಳಿಕೆ ..... *after.*

ದಾರಲು or ದಾರ್ತ್ರ ..... }
ದಾರ್ತ್ರಿಗಿ ..... } *without.*

ಮುಂಬೆ or ಮುಂಬೆತವಾಗಿ ..... *before.*

ಬಳಿಯ ..... *near.*

ADVERBS.

ಪಿರಿಗಿ or ತಿರುಗ ..... ಮತ್ತೆ ..... *again.*

ಬರಿದೆ ..... ಬರಿದೆ ..... *in vain.*

ದಾಂಗೆ or ದಾಗೆ ..... ಅಂತೆ ..... *in that manner.*

ಮಿಂಗೆ or ಮಿಗೆ ..... ಗಂತೆ ..... *in this manner.*

ದ್ಯಾಂಗೆ or ದ್ಯಾಗೆ ..... ಎಂತೆ ..... *in what manner.*

ಅಂಗ or ಅಂಗಲು ..... ಅಂಗಳ್ ..... *then.*

ಅಂಗಿನಿಂದ ..... ಅಂಗಳಿಂ ..... *thence.*

ಅಂಗ್ಯೆ ..... ಅಂಗಳಿಂಗಿ ..... *for that time.*

ಈಗ or ಈಗಲು ..... ಈಗಳ್ ..... *now.*

ಈಗಿನಿಂದ ..... ಈಗಳಿಂ ..... *hence.*

ಈಗ್ಯೆ ..... ಈಗಳಿಂಗಿ ..... *for the present time.*

ಯಾವಾಗ or ಯಾವಾಗಲು ..... *when.*

ಯಾವಾಗಿನಿಂದ ..... *whence.*

ಯಾವಾಗ್ಯೆ ..... *for which time.*

ನಿನ್ನೆ ..... ನಿನ್ನೆ ..... *yesterday.*

ನಿನ್ನೆಯಿಂದ ..... ನಿನ್ನೆಯಂ ..... *since yesterday.*

ನಿನ್ನೆಗೆ ..... ನಿನ್ನಿಂಗೆ ..... *for yesterday.*

ನಿನ್ನಿನ ..... ನಿನ್ನಿನ ..... *of yesterday.*

ಮೊನ್ನೆ ..... ಮೊನ್ನೆ ..... *the day before yesterday.*

ಮೊನ್ನೆಯಿಂದ ..... ಮೊನ್ನೆಯಂ ..... *since the day before yesterday.*

ಮೊನ್ನೆಗೆ ..... ಮೊನ್ನಿಂಗೆ ..... *for the day before yesterday.*

ಮೊನ್ನಿನ ..... ಮೊನ್ನಿನ ..... *of the day before yesterday.*

ನಾಳೆ ..... ನಾಳೆ ..... *to-morrow.*

ನಾಳೆಯಿಂದ ..... ನಾಳಂ ..... *since to-morrow*

ನಾಳೆಗೆ ..... ನಾಳಿಂಗೆ ..... *for to-morrow.*

ನಾಳಿನ ..... ನಾಳಿನ ..... *of to-morrow.*

ನಾಳಿದ್ದು ..... ನಾಡಿದು ..... *the day after to-morrow.*

ನಾಳಿದ್ದರಿಂದ ..... ನಾಡಿದ್ದರಿಂ ..... *from the day after to-morrow.*

ನಾಳಿದ್ದಕ್ಕೆ ..... ನಾಡಿದಿಂಗೆ ..... *for the day after to-morrow.*

ನಾಳಿದ್ದರ ..... ನಾಡಿದ್ದರ ..... *of the day after to-morrow.*

ಈವಾರಿ ..... ಈವಗಿ ..... *in the present year.*

ಹೋದವಾರಿ ..... ಮೊವೆಯದು ..... *in the last year.*

ಬೆಳಿಗ್ಗೆ, ಹಾರಾಕೆ, ಮಂಜಾನೆ } ಪಾಳ್ತಡೆ ..... *morning.*

ಬಯಿಗೆ ..... *evening.*

ಕಿಸು ..... *a little.*

ಬಹಳ or ಜ್ಞೋರ, ವಿಸ್ತಳ } ಮಿಗೆ ..... *much.*

మఱిన.....మఱిన.....*other.*

అంతి.....అంతిక.....
ఓపాదియలి.....ఓల్ or చాల్.....} *like.*

అంతు or ఇంతు.....అంతు or ఇంతు.....*thus.*

అల్లవి.....అల్లే.....*is it not?*

వింగడవింగడ.....ఇంగడింగడ.....
చ్యొకి చ్యొకి.....చ్యొకి చ్యొకి.....} *distinctly.*

సుమ్మనె or సుమ్మగె ... సుమ్మనె or సుమ్మగె.....*only; quietly.*

నిట్టనె or నిట్టగె.....నిట్టనె or నిట్టిగె.....
ఒయ్యనె.....ఒయ్యనె.....} *straightly.*

బింమనె or బింమగె.....బింమనె.....*strongly.*

తెప్పనె or తెప్పగె.....*freely.*

ఉసిక్కనె.....ఉసిక్కనె.....*silently.*

క్షిప్రాంకనె.....క్షిప్రాంకనె.....
బక్కనె.....బడుపుడనె.....
క్షిప్రాకారనె.....క్షిప్రాకారనె.....} *quickly.*
ఛట్టగనె.....
చ్యొగనె or చ్యొగ.....

ఒమ్మెగె or ఒట్టిగె.....*at once.*

కింపనె or కిబ్బగె.....కిబ్బగె.....*redly.*
బ్బ బ్బ

కప్పగె.....కప్పగె.....*blackly.*

శ్యింయ్యగె.....*sweetly.*

శ్మింయ్యగె.....*bitterly.*

చిళ్ళగె.....చిళ్ళగె.....*whitely.*
ళ్ళ ళ్ళ

ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....*softly.*

ತಣ್ಣಾನೆ or ತಣ್ಣಾಗೆ.....ತಣ್ಣಾಗೆ.....*coldly.*

ಸುಣ್ಣಾನೆ or ಸುಣ್ಣಾಗೆ.....ಸುಣ್ಣಾಗೆ.....*smoothly.*

ಚೆಚ್ಚಗೆ or ಚೆಚ್ಚನೆ.....ಚೆಚ್ಚನೆ.....*hotly.*

A great number of adverbs are also formed by adding ಆಗಿ, the past gerund of the root ಆಗು, signifying *become,* to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ *gladly,* ಮೌನವಾಗಿ *silently,* ದುಃಖವಾಗಿ *sorrowfully,* ದೃಢವಾಗಿ *strongly,* ಮಧುರವಾಗಿ *sweetly,* ಕತ್ತಲೆಯಾಗಿ *darkly,* ಅಂದವಾಗಿ *beautifully,* ಉಪ್ಪಾಗಿ *saltly,* ಕಪ್ಪಾಗಿ *blackly,* ಹೊಸತಾಗಿ *newly,* &c.

CONJUNCTIONS.

ಆದರು.....*or, any, even, at least.*

ಆದರೆ.....*but.*

ಆಗಲಿ.....ಆಗಲಿ.....*or.*

ಆದಾಗ್ಯೆ.....ಆದಾಗ್ಯೆ.....*but, however.*

ಮತ್ತು or ಮತ್ತೆ.....ಮತ್ತಂ.....*and, more, else.*

ನಲ್ಲ.....*with, even, also.*

ಇನ್ನೂ.....*more, yet, still.*

ಆದ್ದರಿಂದ.....*because, therefore.*

INTERJECTIONS.

ಅಯ್ಯಯ್ಯ.....ಅಯ್ಯಯ್ಯ.....
ಅಕಟ.....ಅಕಟ.....
ಅಮ್ಮಾ.....ಅಮ್ಮಾ..... } expressive of *sorrow* and *pain.*

ಅಃ.....ಅಃ.....
ಆಃ.....ಆಃ..... } expressive of *pleasure, admiration, jest,* or *reproach.*

ಛೀಠಿ or ಶ್ಯೆ.....ಛೀಠಿ or ಶ್ಯೆ.....expressive of *disgust.*

ಓ.....
ಎಲೆ.....
ಎಲ್ಯೆ.....
ಅಗೆ.....
ಎಲೆಲೆ.....
ಎಲ್ಯೆ.....
ಎಲಾ.....
ಎಲ್ಯಾ.....
} *O! Oh!*

PARTICLES.

ಏ.....ಎ or ಏ.....
ಓ.....ಒ or ಓ.....
ಅಾ.....
} are particles denoting *doubt* or *question.*

ಏ.....ಏ.....is an emphatic particle denoting *affirmation.*

ಉ.....ಅಂ or ಉಂ.....signifies *and, also,* or *even.*

ಶಿ.....is a particle denoting *if.*

CHAPTER FIFTH.

Of DERIVATIVE WORDS.

In addition to the derivative words which have already been noticed in the chapters upon verbs and indeclinable words, there are two other sorts, which are of very frequent occurrence in the Carnáṭaca language; the first being nouns derived from nouns and pronouns, and the second nouns derived from the roots of verbs.

Masculine Derivatives.

The affix వంతె is added to nouns, to denote a person in possession of any thing or quality; as ధనవంతెను *a possessor of riches,* రూపవంతెను *a possessor of beauty.*

The affix ఆళి is added to nouns, to denote the habits or manners of a person; as జూదాళి *a gamester,* మాతాళి *a talkative person,* సిగ్గాళి *a bashful person.*

The affix ఇగ is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth; as తంబులిగను *a betel seller,* కాయిగను *a vegetable vender,* మద్దళిగను *a drummer,* కాళిగను *an oil man,* కుసిగను *a liar,* ఆటిమట్టిగను *a deceiver,* ఉపవాసిగను *a faster,* వ్రతిగను *a performer of a vow,* జ్యోయిసిగను *an astrologer,* సిద్ధాంతిగను *an astronomer,* శాస్త్రిగను *a learned man,* వ్యాకరణిగను *a grammarian,* లిక్కిగను *an accountant,* కొండారిగను *a treasurer,* పట్టణిగను *a citizen.*

The affix కార is added to nouns, to denote a person by his trade or profes-

sion; as మాలెగారను *a garland maker,* కంబుగారను *a brazier,* బళిగారను *a bangle maker,* మణిగారను *a bead maker,* ఒరిగారను *a scabbard maker.*

The affix ర or ఆర is added to the nouns కుంబ and కమ్మ, to denote the maker of them; as కుంబర or కుంబారను *a pot-maker,* కమ్మరను or కమ్మారను *an iron smith.*

The affix గళి is added to nouns, to denote the taker of a thing; as లంచగళియు *a taker of bribes,* సాలుగళియు *a debtor,* ఆటెగళియు *a player.*

The affix వరిక or క is added to nouns, to denote a person by his habits; as లంచవరికను or లంచకను *a person who is in the habit of receiving bribes,* మాతువరికను or మాతుకను *a person who talks constantly.*

The affix వడిక is added to nouns, to denote a person by profession; as పూవడికను *a flower man,* మాలెవడికను *a garland maker.*

The affix ఆణ is added to pronouns of locality, to denote a person being the native of a certain place; as మూడణను *a native of the eastward,* తెంకణను *a native of the southward.*

The affix జాత is added to nouns, to denote a person by his birth; as అబ్జజను *one born in a flower,* viz. *Bramha.*

The affix ద or అణ is added to local pronouns, terminating in గి, to denote a person to be a native of a certain place; as అల్లిదను or అల్లియణను *a native of that place,* ఇల్లిదను or ఇల్లియణను *a native of this place.*

The affix గార or కార is added to nouns, to denote a person by his habits; as హాస్యగారను or హాస్యకారను *a jester,* నగిగారను or నగికారను *a person who always laughs,* మోసగారను or మోసకారను *a deceiver.*

The affix ఆయ్య is added to a noun, to denote a person who is wholly given up to a thing; as సూళాయ్య *a whoremonger.*

The affix ವಳ್ is added to a noun, to denote a person by his occupation; as ವಡಿವಳ್ಳು *a washerman.*

Feminine Derivatives.

Nouns denoting persons by their sect, and terminating in the vowel ಅ, are rendered feminine by the addition of the affix ಗಿತಿ; as ಬ್ರಾಹ್ಮಣಿತಿ *a female bramin,* ಅರಸಿತಿ *a queen or female of the rajah cast.*

Derivative nouns formed by the addition of the affixes ವಡಿಗ or ಗಿಗ, are rendered feminine by adding the affix ಗಿತಿ; as ಹೂವಡಿಗಿತಿಯು *a flower woman,* ಹುಸಿಗಿತಿ *a female liar.*

Derivative words formed by the addition of the affix ಗ, are rendered feminine by adding the affix ಗಿ or ಗಿತಿ; as ಮಾತುಗಿ or ಮಾತುಗಿತಿ *a talkative female.*

Derivative nouns terminating in the affixes ವಂತ, ಅಯ್ಯ, ಮಾನಿಗ or ಗಿತ, are rendered feminine by the addition of the affix ಗಿ or ಎ; as ರೂಪವಂತಿ or ರೂಪವಂತೆ *a beautiful female,* ಲಂಚವಾನಿಗಿ or ಲಂಚವಾನೆ *a female who receives bribes,* ಕೂಳಾಯ್ತಿಯು or ಕೂಳಾಯ್ತೆಯು *a procuress,* ಅಲಿಚೆಯು or ಅಲಿಚಿಯು *the goddess of learning.*

Derivative nouns terminating in the affixes ರ or ಊರ and ಕಾರ or ಗಾರ are rendered feminine, either by adding the affix ಗಿತಿ, or by cutting off the final syllable, and adding the affix ತಿ; as ಕುಂಬರಿತಿ, ಕುಂಬ ತಿ, ಕುಂಬಾರಿತಿ or ಕುಂಬಾತಿ *a female pot-maker,* ಮೋಸಕಾರಿತಿ, ಮೋಸಕಾತಿ, ಮೋಸಗಾರಿತಿ or ಮೋಸಗಾತಿ *a female deceiver.*

Derivative nouns terminating in the affix ವಳ್, are rendered feminine by cutting off the final vowel, and adding the affix ತಿ; as ಮಡಿವಳ್ತಿಯು *a washer-woman.*

Derivative nouns terminating in the affix ಅಣ or ದ, are rendered feminine

by the addition of the affix ఆ; as దెంకణాఆ *a female of the southward*, ఆన్నిడఆ *a female native of that place.*

Neuter Derivatives.

The affix తన is added to nouns, to denote the quality of a thing; as మను ష్యతన *manhood*, వీర తన or శూర తన *bravery*, కరి తన *chastity*, వూళి తన *whorishness.*

The affix ఇకి is added to some nouns, to denote quality or office; as ఉన్న తికము or పెన్నతికము *highness*, గురువికము *priesthood*, ఆాయతికము *length.*

The affix పు is added to nouns of quality, after cutting off the final syllable, and also occasionally the vowel or syllable that precedes it; as చెళ్ళు *whiteness*, శెంపు *redness.*

Verbal Nouns.

The affix కుళి is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as ఆంజుకుళి *a timid person*, or *one that is constantly fearing*, ఆాడుకుళి *a gamester*, ఓదుకుళి *a reader.*

The affix ఇ is added to the root ఉన్ను, to denote the eater of a thing, and the consonant న్ of the final syllable is also omitted; as అమృతాశి *an eater of ambrosial food*, ఎలుఆాశి *an eater of air*, or *a serpent.*

The affix ఇ is also added to the root కొల్లు *kill*, to denote the killer of a thing, and the root is changed into కలి; as మీనుగలి *a fish killer*, ఆానెగలి *an elephant killer.*

The affix ఇగ is added to the root కుట్టు, to denote a cutter; and the penultimate consonant of the root is also omitted; as కల్లుకుటిగము *a stone cutter*, మరకుటిగము *a wood cutter*, or *carpenter.*

Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ ದು, ವುದು, or ಓಗ; as ಕೂಗೆಯುವ ದು, ಕೂಗೆವು ದು, or ಕೂಗೆಯ್ಗೋ *the act of dancing,* ಕಾಯುವದು, ಕಾವುದು, or ಕಾಯ್ಗೋ *the act of protecting,* ಇಳಿಯುವ ದು, ಇಳಿವು ದು, or ಇಳಿಯ್ಗೋ *the act of descending,* ನಾಡುವ ದು, ನಾಡುವು ದು, or ನಾಡಿಗೋ *the act of seeing,* ಬರೆಯುವದು, ಬರೆವುದು, or ಬರೆಯ್ಗೋ *the act of writing.*

The roots ಮಗೆ *bend,* ಕೂಗೆ *dance,* ಬಿಗಿ *tie,* ಸುಗಿ *fear,* ನುಡಿ *say,* ಅಗಿ *chew,* ಮುಗಿ *contract,* ಅರಿ *cut,* ಇರಿ *stab,* ಮುರಿ *break,* ಬಡಿ *beat,* ಕಡಿ *cut,* ಪಿಡಿ *catch,* ಬೆಡಿ *burst,* ಹಾಡಿ *beat,* ಮೊರೆ *roar,* ಮೆರೆ *wander,* ಕೊಡೆ *make hollow,* ಒಗೆ *wash a cloth,* ನೆಗೆ *leap,* ಒರೆ *rub,* ಕೆಲೆ *abuse,* and ಅಲೆ *wander,* become nouns by the addition of ತೆ; as ಮಗೆತೆ *the act of bending,* ಕೂಗೆತೆ *the act of dancing,* ಬಿಗಿತೆ *the act of tying.*

Roots terminating in the syllables ನು, ಲು, ರು or ಳು, and the roots ಆಳ್ *govern,* ಬಾಳ್ *live,* ಉಳ್ *plough,* ಅಳ್ *cry,* ಬೀಳ್ *fall,* ಕೂಳ್ *be concealed under the ground,* ಏಳ್ *raise,* ತೊಳ್ *wear,* ಪೋಳ್ *throw into a holy fire,* ನಾಳ್ *precede,* ಕೊಳ್ *take,* and ಹಾಳ್ or ಪೋಳ್ *split,* become nouns by cutting off the final vowel, and adding the affix ಕೆ, or ಗೆ; as ಸೀನ್ದೆ or ಸೀನಿಕೆ *the act of sneezing,* ಸೂಲ್ದೆ or ಸೂಲಿಕೆ *the act of spinning,* ಪೊಗ್ದೆ or ಪೊಗರಿಕೆ *the act of thinking,* ಸೂಗ್ದೆ or ಸೂಗೆಕೆ *the act of deterring,* ಆಳ್ವೆ or ಆಳಿಕೆ *the act of governing,* &c.

The following are the exceptions to this rule.

ಈನು ....*produce young ones.*	ಈತ್ತು .....*the act of producing young ones.*
ತಿನ್ನು ....*eat.*	ತಿನಿಸು .....*the act of eating.*
ಹಾಗಲು *resemble.*	ಹಾಗಲಿಕೆ or ಹಾಗಲಿಗೆ *the act of resembling.*
ನಾಲು ....*borrow.*	ನಾಲು .....*the act of borrowing.*
ನಲು .....*form friendship.*	ನಲ್ಪೆ .....*the act of forming friendship.*

ಕೊಲ್ಲು ... *kill.*	ಕೊಲೆ.....*the act of killing.*
ಕೃಶ.....*become lean.*	ಕೃಶಿಕೆ.....*the act of becoming lean.*
ಮಾರು...*sell.*	ಮಾರಿಕೆ or ಮಾರಾಟ *the act of selling.*
ಹೊರು...*bear a burden.*	ಹೊರೆ or ಹೊರವಿಕೆ..*the act of bearing a burden.*
ತರು.....*bring.*	ತರುವಿಕೆ.....*the act of bringing.*
ಬರು.....*come.*	ಬರವು or ಬರುವಿಕೆ.....*the act of coming.*
ಆಗು.....*be.*	ಆಗವು or ಆಗುವಿಕೆ....*the act of being.*
ಉಣ್ಣು....*eat.*	ಊಟ or ಉಣ್ಣಿಕೆ .....*the act of eating.*

The roots ಅಗೆ *dig,* ತೆಗೆ *accuse,* ಹೊಗೆ *praise,* ಜಗೆ *move,* ನೆಗೆ *engage,* ಮಗೆ *return,* ಮಸುಳ್ *become pale,* ನುಸುಳ್ or ನುಸುಳ್ *enter,* ಬಿಗಿ *bark,* ಮುಸುಳ್ *contract,* ಸುರುಳ್ *roll up,* ಉರುಳ್ *tumble down,* ಹೊರಳ್ *roll down,* and ತೆಗಳ್ *follow,* become nouns by cutting off the final vowel, and adding ತೆ or ಗಿಕೆ; as ಅಗೆ or ಅಗೆಯಿಕೆ *the act of digging,* ಹೊಗೆ or ಹೊಗೆಳಿಕೆ *the act of praising.*

Roots terminating in ಡು, become nouns by the addition of the affix ಗಿಕೆ; as ಮಾಡಿಕೆ *the act of doing,* ಬಿವಡಿಕೆ *the act of pinching.*

EXCEPTIONS.

ನೆಡು.....*plant.*	ನೆಡುಗೆ or ನೆಡಿಗೆ.....*the act of planting.*
ಉಡು ....*dress.*	ಉಡುಗೆ or ಉಡಿಗೆ.....*the act of dressing.*
ತೊಡು ..*wear.*	ತೊಡುಗೆ or ತೊಡಿಗೆ ..*the act of wearing.*
ಅಡು ....*cook.*	ಅಡುಗೆ or ಅಡಿಗೆ..... *the act of cooking.*
ಬೇಡು ....*beg.*	ಬೇಡಿಗೆ .....*the act of begging.*
ಮೂಡು..*shut.*	ಮೂಡಿಕೆ .....*the act of shutting.*
ಆಡಾಡು..*play.*	ಆಡಿಕೆ or ಆಟ..*the act of playing.*
ನೋಡು..*look.*	ನೋಡಿಕೆ or ನೋಟ..*the act of looking.*
ಓಡು.....*run.*	ಓಡಿಕೆ or ಓಟ .....*the act of running.*

ಕಾಡು ....*trouble.*	ಕಾಡಿಕೆ or ಕಾಟ.....*the act of troubling.*
ಕೂಡು ..*join.*	ಕೂಡಿಕೆ or ಕೂಟ....*the act of joining.*
ಕೆಡು .....*spoil.*	ಕೇಡು.....*the act of spoiling.*
ಕೊಡು....*give.*	ಕೊಡುವಿಕೆ.....*the act of giving.*
ಹರಡು..*spread.*	ಹರಡು or ಹರಡಿಕೆ ..*the act of spreading.*
ಕದಡು....*mix.*	ಕದಡು or ಕದಡಿಕೆ....*the act of mixing.*
ಮುದುಡು..*wrinkle.*	ಮುದುಡುor ಮುದಡಿಕೆ..*the act of wrinkling.*
ಅವಡು ..*chew.*	ಅವಡು or ಅವಡಿಕೆ..*the act of chewing.*

The roots ಹಸಿ *become hungry,* ಸಾ *die,* ನೊ *pain,* ಕೀ *become pus;* ಅೞಿ *rot,* ಸುೞಿ *whirl,* ಮೇ *graze,* ಪೞಿ *accuse,* ಅರಿ *know,* and ಎೞಿ *draw,* become nouns by the addition of the affix ವು; as ಹಸಿವು *the act of becoming hungry;* ಸಾವು *the act of dying.*

The roots ಕಳ್ *steal,* ವಿರಿ *fill up,* ಮಿರಿ *jest,* ತೆರಿ *open,* ನೋಱ್ *go before,* ನೆೞಿ *draw,* and ಕರೆ *milk,* become nouns by cutting off the final vowel, and adding the affix ಅವು; as ಕಳವು *the act of stealing,* ವಿರವು *the act of filling up.*

The roots mentioned in the following list become nouns, as follows:

ಕೊಯ್ಯು..*cut.*	ಕೊಯ್ಲು.....*the act of cutting.*
ಒಯ್ಯು....*convey.*	ಒಯ್ಲು.....*the act of conveying.*
ಸುಯ್ಯು ..*sigh.*	ಸುಯ್ಲು.....*the act of sighing.*
ಕಾಯು....*produce fruits.*	ಕಾಯ್ಲು.....*the act of producing fruits.*
ಹೊಯ್ಯು..*beat.*	ಹೊಯ್ಲು.....*the act of beating.*
ಒಯ್ಯು....*abuse.*	ಒಯ್ಲು.....*the act of abusing.*
ನೇಯು...*weave.*	ನೇಯ್ಗೆ.....*the act of weaving.*
ಗೆಯು ..*do.*	ಗೆಯ್ಮೆ or ಗೆಯ್ಗೆ.....*the act of doing.*
ಹಾಯು..*gore.*	ಹಾಯ್ಲು or ಹಾಯಿಗೆ...*the act of goring.*

ಊಯ್ದು.pick up.	ಊಯ್ದೆor ಊಯಿಕೆ .the act of picking up.
ಊರಯ್ದು.search.	ಊರಯ್ದೆor ಊರಯಿಕೆ.the act of searching.
ನಂಬು....trust.	ನಂಬಿಕೆ .....the act of trusting.
ಪಾರ್ದ್ದು approach.	ಪಾರ್ದ್ದಿಕೆ.....the act of approaching.
ಊಳ್ದು...dip.	ಊಳ್ದಿಕೆ .....the act of dipping.
ತಾಳ್ದು....bear,	ತಾಳ್ದಿಕೆ .....the act of bearing.
ತೆಮಳ್ದು....gather,	ತೆಮಳ್ದಿಕೆ .....the act of gathering.
ಮೆಬ್ದು.....approve,	ಮೆಬ್ದಿಕೆ .....the act of approving.
ಒಂದು...join.	ಒಂದಿಕೆ .....the act of joining.
ನಂದು.. } become pale. ಕಂದು.. }	ನಂದಿಕೆ ..... } the act of becoming pale. ಕಂದಿಕೆ..... }
ಅಂಜು ....fear.	ಅಂಜಿಕೆ .....the act of fearing.
ಪಾಂದು.attain.	ಪಾಂದಿಕೆ .....the act of attaining.
ಪಾಗು....enter.	ಪಾಗುಕೆ..... the act of entering.
ಮಿಗು.....remain,	ಮಿಗುಕೆ.....the act of remaining.
ನಡಿ .....proceed,	ನಡಿಕೆ or ನಡಿವಳಿಕೆ-the act of proceeding.
ಅಳಿ .....measure.	ಅಳಿಕೆ.....the act of measuring.
ಪ್ಯೋದು..beat,	ಪ್ಯೋದು or ಪ್ಯೋದಿಕೆ..the act of beating.
ಓದು .....read.	ಓದು or ಓದಿಕೆ .....the act of reading.
ಓ.....form friendship.	ಓಪು .....the act of forming friendship.
ಪಾಳಿ....shine.	ಪಾಳಿಪು.....the act of shining.
ನೆನೆ .....recollect,	ನೆನೆಪು.....the act of recollecting.
ಕಾ .....protect,	ಕಾಪು.....the act of protecting.
ಮುನಿ ... } ಕಿನಿ..... } become angry. ಮುಳಿ.... }	ಮುನಿಸು ..... } ಕಿನಿಸು..... } the act of becoming angry. ಮುಳಿಸು..... }

ತಿಳಿ.....*know.* ತಿಳಿಕೆ or ತಿಳಿವಿಕೆ.....*the act of knowing.*

ಕಲಿ.....*learn.* ಕಲಿಕೆ or ಕಲಿವಿಕೆ.....*the act of learning.*

ಇಳಿ.....*descend.* ಇಳಿವಿಕೆ.....*the act of descending.*

ತುಳಿ.....*tread.* ತುಳಿವಿಕೆ.....*the act of treading.*

ತಿದ್ದು.....*correct.* ತಿದ್ದು or ತಿದ್ದುಪಡಿ.....*the act of correcting.*

ಬರೆ.....*write.* ಬರೆವಣಿಗೆ or ಬರೆವಿಕೆ.*the act of writing.*

ಮಿಂ.....*bathe.* ಮಿಂದಾ or ಮಿಂದು.....*the act of bathing.*

ಕೇಳು.....*hear.* ಕೇಳ್ವೆ or ಕೇಳಿಕೆ.....*the act of hearing.*

ನಿಲು.....*stand.* ನಿಲುವೆ or ನಿಲುವಿಕೆ....*the act of standing.*

ಕರಕರಟು*prate.* ಕರಕರಟಿ.....*the act of prating.*

ಗೆಲ್ಲು.....*win.* ಗೆಲುವು or ಗೆಲುವಿಕೆ...*the act of winning.*

ಮರೆ.....*forget.* ಮರೆವೆ or ಮರವಿಕೆ...*the act of forgetting.*

ಬಾ.....*swell.* ಬಾಕು or ಬಾವು.....*the act of swelling.*

ಈ.....*give.* ಈತೆ or ಈವು.....*the act of giving.*

ಬಳೆ.....*grow.* ಬಳೆವು or ಬಳೆವಿಕೆ....*the act of growing.*

ಬೆಳೆ.....*grow (as a crop.)* ಬೆಳೆ or ಬೆಳೆಸು.....*the act of growing.*

ನಡೆ.....*walk.* ನಡೆನಡಿಗೆ or ನಡೆವಿಕೆ*the act of walking.*

ನಗು.....*laugh.* ನಗು or ನಗೆ.....*the act of laughing.*

ತಿರಿ.....*wander.* ತಿರಿವಿಕೆ or ತಿರಿತ.....*the act of wandering.*

ನಾಚು.....*become bashful.* ನಾಚಿಕೆ.....*the act of becoming bashful.*

ಉರಿ.....*smart.* ಉರಿ or ಉರಿತ.....*the act of smarting.*

ಪೀಡಿಸು.....*vex.* ಪೀಡಿಸಿಕೆ.....*the act of being vexed.*

ಸುಲಿ.....*rob.* ಸುಲಿವಿಕೆ.....*the act of robbing.*

ಒಪ್ಪು.....*consent.* ಒಪ್ಪಿತ.....*the act of consenting.*

ತಪ್ಪು.....*mistake.* ತಪ್ಪು or ತಪ್ಪಿತ.....*the act of mistaking.*

Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or *the act of living*; ಹಾಯಿ *jump*, or *the act of jumping*; ಕಟ್ಟು *tie*, or *the act of tying*,

CHAPTER SIXTH.

Of WORDS borrowed from the SANSCRIT.

The Sanscrit words which are to be met with in the Carnáṭaca language, are of two sorts, as already mentioned in the chapter upon nouns; viz. తత్సమవు and తద్భవవు. The first are words which are either pure, or of which the final vowel or consonant only has undergone a change; and the last, words that have been more or less corrupted.

Of TUTSAMA WORDS.

Rule 1st.

Sanscrit crude nouns terminating in అ, ఇ, or ఉ, are introduced into the Carnáṭaca language without any change; as రామ, రామను *Rama*, భువన, భువనవు *the world*, పతి, పతియు *master*, మతి, మతియు *sense*, వారి, వారియు *water*, గురు, గురువు *a priest*, తను, తనువు *the body*, మధు, మధువు *honey*.

EXCEPTIONS.

The Sanscrit crude nouns దర్భ *a kind of holy grass*, అక్షత *holy rice*, శాణా *a grinding stone*, ఫలక *a plank*, కాక *a crow*, ఘూక *an owl*, ప్రహరణా *the act of beating*, ఖండన *the act of cutting*, విచారణా *the act of inquiring*, కలమ *a crop*, అళక *a ringlet*, ఊహ *the act of guessing*, ప్రశ్న *a question*, ఉదాహరణా *an example*, కోణా *a corner*, వధ *destruction*, అభిలాష *desire*, పాత్ర *a pot*, have their final vowel changed into ఎ; as దర్భెయు, అక్షతెయు, శాణెయు &c.

The nouns రూప *shape*, and సఖ *a friend*, become respectively రూపు or రూపవు, and సఖను or సఖీయను.

Rule 2d.

When Sanscrit nouns of the masculine gender, and terminating in ಾ, are introduced into the Carnáṭaca language, the final letter becomes short; as ವಿಶ್ವಾ, ವಿಶ್ವವು *protector of the worlds.*

Rule 3d.

When Sanscrit nouns of the feminine gender, and terminating in ಾ, are introduced into the Carnáṭaca language, the final vowel is changed into ಎ; as ಗಂಗಾ, ಗಂಗೆಯು *the holy river ganges,* ವನಿತಾ, ವನಿತೆಯು *a woman,* ಶಯ್ಯಾ, ಶಯ್ಯೆಯು *bedding.*

EXCEPTIONS.

The nouns ಉಪತ್ಯಕಾ *a plain at the foot of a mountain,* ಅಧಿತ್ಯಕಾ *a plain at the top of a mountain,* ಖಟ್ವಾ *a bedstead,* ಜಂಘಾ *grinders,* ವಾಲುಕಾ *sand,* and ಮೋಚಾ or ರಂಭಾ *the plantain tree,* are introduced into the Carnáṭaca language by shortening the final vowel; as ಉಪತ್ಯಕವು, ಅಧಿತ್ಯಕವು &c.

When the Sanscrit nouns ಗ್ರೀವಾ and ಕಂಧರಾ *neck,* ಭಿಕ್ಷಾ *alms,* ಅನೀಷ್ಟಾ *criminal law,* ಊರ್ಜ್ಯಾ or ಊರ್ಜ್ವಾ *a name,* ನಾಸಿಕಾ *the nose,* ಕರುಣಾ *favor,* ಉತ್ಕಂಠಾ and ಉತ್ಕಲಿಕಾ *desire,* and ವನ್ಯಾ *a forest,* are introduced into the Carnáṭaca language, the final vowel is either shortened, or changed into ಎ; as ಗ್ರೀವವು or ಗ್ರೀವೆಯು, ಭಿಕ್ಷವು or ಭಿಕ್ಷೆಯು &c.

Rule 4th.

When Sanscrit nouns terminating in ೀ or ೂ are introduced into the Carnáṭaca language, the final vowel is shortened; as ಗ್ರಾಮಣೀ, ಗ್ರಾಮಣಿಯು *a headman,* ಲಕ್ಷ್ಮೀ, ಲಕ್ಷ್ಮಿಯು *the goddess of riches,* ಸ್ವಯಂಭೂ, ಸ್ವಯಂಭುವು *Bramha,* ವಧೂ, ವಧುವು *a woman.*

Rule 5th.

Sanscrit monosyllabic nouns, whether they be compounded with another word or otherwise, undergo no change when introduced into the Carnáṭaca

language; as ಜ್ಯಾ, ಜ್ಯಾಯು *a bowstring*, ಶ್ರೀ, ಶ್ರೀಯು *the goddess of riches*, ಭ್ರೂ, ಭ್ರೂವು *the eye brow*, ಶ್ರೈ, ಶ್ರೈಯು *wealth*, ಸ್ಲಾ, ಸ್ಲಾವು *the moon*, ಗ್ಲೌ, ಗ್ಲೌವು *a cow*.

Rule 6th.

Sanscrit crude nouns terminating in ಋ are introduced into the Carnáṭaca language without any change, or by omitting the final ಽ of the nominative plural; as ಭ್ರಾತೃವು or ಭ್ರಾತೄರಸು *a brother*; ಕರ್ತೃವು or ಕರ್ತೄರಸು *a doer*.

EXCEPTIONS.

The nouns ಪಿತೃ, ಮಾತೃ, ಮಾಂಧಾತೃ, ಧಾತೃ, ವಿಧಾತೃ, and ದುಹಿತೃ, when introduced into the Carnáṭaca language, become ಪಿತೃವು, ಪಿತೄರಸು or ಪಿತಸು *a father*, ಮಾತೃವು, ಮಾತೄರಸು or ಮಾತೆಯು *a mother*, ಮಾಂಧಾತೆಸು *a king so called*, ಧಾತೃವು, ಧಾತಾರಸು or ಧಾತೆಸು and ವಿಧಾತೃವು or ವಿಧಾತ್ರಸು *Bramha*, and ದುಹಿತೃವು, ದುಹಿತಾರಸು or ದುಹಿದೆಯು *a daughter*.

Rule 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of ನ್ and ಸ್, are introduced into the Carnáṭaca language, the final vowel, viz. ಽ, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as ಸುವಾಚಽ, ಸುವಾಚಸು *a good speaker*, ಭಿಷಜಽ, ಭಿಷಜಸು *a doctor*, ಮಹಾಂತಽ, ಮಹಾಂತಸು *a nobleman*, ಅಗ್ನಿಮಥಽ, ಅಗ್ನಿಮಥಸು *a churner of fire*, ಚತುಷ್ಪದಽ, ಚತುಷ್ಪದವು *a quadruped*, ಕಕುಭಽ, ಕಕುಭವು *a quarter of the world*, ಪ್ರಶಾಮಽ, ಪ್ರಶಾಮಸು *a quiet man*, ದಿವಽ, ದಿವವು *the sky*, ರತ್ನಮುಷಽ, ರತ್ನಮುಷಸು *one who steals gems*, ಅನಡ್ವಾಽ, ಅನಡ್ವಾಹವು *an ox*.

EXCEPTIONS.

అప్ .....into అప్పు.....*water.*

వియత్.....వియ త్తు.....*the sky.*

సంయత్ .....సంయ త్తు.....*a battle.*

విద్యుత్ .....విద్యుత్తు.....
తటిత్.....తటిత్తు.....
} *lightning.*

జగత్.....జగ త్తు or జగ.....*the world.*

రుమత్.....రుమమ్ము or రుమంతన్ను....*the divine monkey Hanumanta.*

గిర్.....గిర వు or గిరి.....*speech.*

త్వక్ .....త్వ క్కు or త్వ చ వు.....*the skin.*

క్షుద్ .....క్షుత్తు or క్షుధ వు.....*hunger.*

సమిద్ .....సమిత్తు or సమిధ వు.....*a kind of stick used at sacrifices.*

వీరుధ్ .....వీరుత్తు or వీరుధ వు.....*a creeping plant.*

విపద్ .....విపత్తు or విపద వు.....*calamity.*

ఉష్ణీష్ .....ఉష్ణీష్కు or ఉష్ణీష వు.....*a turband.*

రుక్ .....రుక్కు or రుజ వు .....*sickness.*

స్రక్ .....స్రక్కు or స్రజ వు.....*a garland.*

దిక్.....దిక్కు or దిశ వు.....*a quarter of the world.*

దృక్ .....దృక్కు or దృశ వు.....*an eye.*

ద్విట్ .....ద్విట్టు or ద్విష న్ను.....*an enemy.*

విట్ .....విట్టు or విష వు.....*lustre.*

కర్మకృత్ .....కర్మకృత్తు or కర్మకృతన్ను....*the doer of an act.*

నర్మకృత్ .....నర్మకృత్తు or నర్మకృతన్ను...*a jester.*

అగ్నిజిత్ .....అగ్నిజిత్తు or అగ్నిజితను....*one who has conquered the fire.*

గ్రాంద్రజిత్....గ్రాంద్రజిత్తుor గ్రాంద్రజితను..*he who conquered Indra.*

భూభృత్ .....భూభృత్తు or భూభృతను...*a king or mountain.*

మహీభృత్....మహీభృత్తుor మహీభృతను..*a king.*

వేదవిత్ .....వేదవిత్తు or వేదవిదను.....*one who is skilled in the Vedas.*

శాస్త్రవిత్ ...శాస్త్రవిత్తు or శాస్త్రవిదను..*one who is skilled in the Shasters.*

పయోముక్ ..పయోముక్కు or పయోముచవు..*a cloud.*

సుగుణాఢ్య ..సుగుణాఢ్యుడు or సుగుణాఢ్యజను...*a man of good qualities.*

ధనాఢ్య ...ధనాఢ్యుడు orధనాఢ్యజను ...*a wealthy man.*

పుష్పలిట్ ....పుష్పలిట్టు or పుష్పలిరువు
మధులిట్ .....మధులిట్టు or మధులిరువు.... } *a kind of bee.*

మధుస్పృక్ ..మధుస్పృక్కుor మధుస్పృశను..*one who touches honey.*

విట్ .....విట్టు or విశను.....*a man of the cómeti cast.*

Besides these, the Sanscrit neuter nouns మహత్ *a noble thing,* బృహత్ *a great thing,* and వాచ్ *speech,* become మహతు, బృహతు and వాక్కు.

Rule 8th.

Sanscrit crude nouns terminating in the consonant న్, are introduced into the Carnáṭaca language by cutting off their final consonant; as రాజన్, రాజను *a king,* మూర్ధన్, మూర్ధను *the head,* పూషన్, పూషను *the sun,* కరిన్, కరియు *an elephant.*

EXCEPTIONS.

శ్వన్ ..... becomes... ...శ్వానవు .....*a dog.*

ఊష్మన్.....ఊష్మయు.....*heat.*

ಪಥಿನ್ ..... ಪಂಥಾನಪು ..... } *a road.*
ಅಧ್ವನ್ ..... ಅಧ್ವಪು or ಅಧ್ವಾನಪು ..... }
ಮಥಿನ್ ..... ಮಂಥಾನಪು ..... *a churn.*
ಮಘವನ್ ..... ಮಘವನು or ಮಘವಾನನು } *Indra.*
ಯುವನ್ ..... ಯುವನು or ಯುವಾನನು ..... *a young man.*

Rule 9th.

Sanscrit crude nouns terminating in the consonant ನ್, are introduced into the Carnáṭaca language either by cutting off their final consonant, or by the addition of the affix ನು; as ಚಂದ್ರಮನ್, ಚಂದ್ರಮನು or ಚಂದ್ರಮನ್ನು *the moon,* ಮನನ್, ಮನಪು or ಮನನ್ನು *the mind.*

EXCEPTIONS.

Sanscrit nouns terminating in the affix ೀಯನ್, are introduced into the Carnáṭaca language by cutting off the final letter ಽ of the nominative plural; by cutting off the final consonant ನ್; or by the addition of the affix ನು; as ಕನೀಯನ್, ಕನೀಯಾಂನನು, ಕನೀಯನು or ಕನೀಯನ್ನು *a younger person.*

Sanscrit crude nouns terminating in the affix ವನ್, are introduced into the Carnáṭaca language by cutting off the final letter ಽ of their nominative plural; as ವಿದ್ವನ್, ವಿದ್ವಾಂನನು *a learned man.*

Rule 10th.

The Sanscrit verbal nouns termed ಶಕ್ರಂತಿಪು; the indeclinable words, the personal pronouns termed ಶಬ್ದಾದಿಯು, and the numeral pronouns from two to ten, are introduced into the Carnáṭaca language when they are compounded with another Sanscrit word, but not when they are alone; as ನಿನ್ನ ಕ್ಷಾವಳಪು *a sounding trumpet,* ಉಚ್ಚೆ ಶ್ಶೋಷಪು *a loud noise,* ಯುಷ್ಮದ್ಕೀರ್ತಿಯು *your renown,* ಶಿವೇಶ್ವರನು *the deity Sheva.* The verbal nouns termed ಶಕ್ರಂತಿಪು,

are also sometimes introduced into the Carnáṭaca language to form a gerund; as స్ఫురఁ ర్ల్ఁ *having become shining*, &c.

Of TUDBHAVA WORDS.

Rule 1st.

Sanscrit words are corrupted and introduced into the Carnáṭaca language, by undergoing the following changes of letters, viz. ఖ్ into క్ ; ఘ్ into గ్ or క్ష్ ; క్ and ఫ్ into గ్ ; ఛ్ into చ్ ; చ్ , ఝ్ and య్ into జ్ ; ఠ్ into ట్ ; ట్ and ఢ్ into డ్ ; థ్ and స్థ్ into ద్ ; ర్ and ధ్ into ద్ ; ఫ్ into ప్ ; భ్ and వ్ into బ్ ; ళ్ into ల్ ; ఐ ; ౘ and ఔ into ఏ ; శ్, ష్, క్ష్ and స్ట్ into స్; and ఙ్ into ం.

EXAMPLES.

ఖండ	కండవు	*a piece.*
నఖ	నకవు	*a nail.*
అక్షర	అక్కరవు	*a letter.*
క్షీర	కీరవు	*milk.*
వాసుకి	వాసుగియు	*a snake.*
మల్లికా	మల్లిగె యు	*a flower so called.*
ఘంటా	గంటెయు	*a bell.*
సంఘ	సంగవు	*a crowd.*
ఛవి	చవియు	*lustre.*
లాంఛన	లచ్ఛనవు	*a mark.*
సూఁబి	సూజియు	*a needle.*
మత్స్య	జసవు	*a fish.*
యుద్ధ	జుద్దవు	*a battle.*
సుంఠి	సుంటియు	*dry ginger.*
కంఠ	కంటెవు	*the neck.*

కటిక ..... కఠినము ..... *a bangle.*

అటవి ..... అడవియు ..... *a wood.*

డక్కా ..... డక్కియు ..... *a kind of drum.*

కథా ..... కథయు ..... *a history.*

పథ ..... పథము ..... *a road.*

బహుర ..... బహుర ..... *a clever man.*

బంధన ..... బంధనము ..... *the act of tying.*

ఫణి ..... ఫణియు ..... *a snake.*

ఫాల ..... ఫాలము ..... *the forehead.*

శంభు ..... సంభువు ..... *the deity so called.*

వ్యాస ..... వ్యాసము ..... *a habit.*

విణా ..... విణయు ..... *a kind of lyre.*

ఆవళి ..... ఆవలియు ..... *a row.*

దీపికా ..... దీపికయు ..... *a lamp.*

శిబికా ..... సివికయు ..... *a palanquin.*

గ్రామ ..... గ్రామము ..... *a village.*

శశి ..... ససియు ..... *the moon.*

దోష ..... దోసము ..... *sin.*

ఈశ్వర ..... ఈసర ..... *the deity so called.*

పరిష్వంగ ..... పరిసంగము ..... *the act of embracing.*

స్వర్గ ..... సగ్గము ..... *heaven.*

పిప్పలి ..... పిప్పలి ..... *a kind of medical drug.*

ఫలక ..... ఫలకి ..... *a plank.*

Rule 2d.

Sanscrit nouns containing compound consonants, are also sometimes corrupted by the addition of the vowels అ, ఇ, or ఉ, between the consonants, as గ్రామ,

ಇಂದ್ರನು *Indra*, ಯತ್ನ, ಯತ್ನನ *a intention*, ಚಂದ್ರ, ಚಂದ್ರನು *the moon*, ಶ್ರೀ, ಸಿರಿಯು *the goddess of riches*, ಮುಕ್ತಿ, ಮುಕುತಿಯು *salvation*, &c.

Rule 3d.

Sanscrit nouns containing a syllable composed of any consonant in conjunction with ರ್, are corrupted by omitting the ರ್, and doubling the consonant which should immediately follow it; as ವತ್ರ್ತಿ, ಬತ್ತಿಯು *a wick*, ದುರ್ಗ, ದುಗ್ಗವು *a castle*, &c.

Rule 4th.

Sanscrit nouns containing a consonant compounded with ರ್, are sometimes corrupted by omitting the ರ್; and also occasionally by omitting the ರ್ and doubling the consonant which should precede it; as ದ್ರಾಣಿ, ದಾಣಿಯು *a boat*, ಮುದ್ರಿಕಾ, ಮುದ್ದಿಗೆಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ದೆಯು *sleep*, &c.

Rule 5th.

The vowel ಉ or ಋ of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಅ, when corrupted; as ಕುಂತ, ಕೊಂತವು *a kind of pike*, ಮೃಗ, ಮಗವು *an animal*, &c.

Rule 6th.

Some Sanscrit nouns are corrupted by changing the initial vowel ಋ into ರಿ; as ಋಷಿ, ರಿಸಿಯು *a hermit*, ಋಣ, ರಿಣವು *a debt*, ಋಷಭ, ರಿಸಬವು *an ox*, &c.

In addition to the classes of words which have been noticed in the foregoing rules, many corruptions are made which cannot be ranked under any particular head. It is believed that the most useful will be found in the following list.

ಸಂಧ್ಯೆ.....ಸಂಜೆಯು.....*evening*.

ಧ್ಯಾನ.....ಜಾನವು.....*contemplation*.

ವಂಧ್ಯೆ.....ಬಂಜೆ.....*a barren woman*.

ವಿಂಧ್ಯ.....ಬಿಂಜ.....*a mountain so called*.

ಕದಂಬ.....ಕರಂಬ.....a mob.

ಅಪ್ಸರಸ್ಸು.....ಅಪ್ಸರಿ or ಅಚ್ಚರಿ.....an angel.

ಗಹನ.....ಗಾನವು.....a forest.

ಪ್ರಗ್ರಹ.....ಹಗ್ಗವು.....a rope.

ಮುಳಸ್ಸಿ.....ಮುಸಲಿ.....a kind of plant.

ಕಾಂಸ್ಯ.....ಕಂಚು.....gong metal.

ನರ್ತಕಿ.....ನಚ್ಚಗೆಯು.....a dancing girl.

ವತ್ಸಲೆ.....ಚಚ್ಚಿ.....an affectionate woman.

ನಿತ್ಯ.....ನಿಚ್ಚ.....daily.

ಕೂಟಕ.....ಕುಯುಕ್ತಿಕವು.....craftiness.

ಸಿಂಹ.....ಸಿಂಗವು.....a lion.

ಸನ್ನಾಹ.....ಸನ್ನಾಹವು.....the act of preparing.

ನಾ.....ನಾವಿಯು.....a boat.

ರೈ.....ರೂಪು.....wealth.

ಶುಕ್ತಿ.....ಸುಕ್ತಿಯು.....a shell in which pearls are generated.

ವಿಸ್ತಾರ.....ಚಿತ್ರರವು.....excess.

ಯುಕ್ತಿ.....ಜುಕ್ತಿಯು.....stratagem.

ಕಸ್ತೂರಿ.....ಕಸ್ತುರಿಯು.....musk.

ಪುಸ್ತಕ.....ಪಾತ್ರಿಕೆಯು.....a book.

ಧನ್ಯಾಂಬರು.....ಕೊತ್ತಂಬರಿಯು.....coriander seed.

ಗುಪ್ತ.....ಗುತ್ತ.....secrecy.

ಜಿಹ್ವಾ.....ಜಿಬ್ಬ.....a tongue.

ಪುಷ್ಕರಣಿ.....ಪಾಕ್ಕರಗೆಯು.....a tank.

ಮಸ್ಕರಿ.....ಮಕ್ಕರಿ.....a recluse.

ರತ್ನ ..... ರನ್ನ ..... *a gem.*

ಕರ್ನಾಟಕ ..... ಕನ್ನಡವು ..... *carnátaca.*

ಅನ್ಯಾಯ ..... ಅನ್ಯಯವು ..... *injustice.*

ಕನ್ಯಕಾ ..... ಕನ್ನಿಕೆಯು ..... *a maid.*

ಪಲ್ಯಾಣ ..... ಪಲ್ಲಾಣವು ..... *a saddle.*

ಕಾವ್ಯ ..... ಕಬ್ಬವು ..... *a poem.*

ಅಗ್ನಿ ..... ಅಗ್ಗಿಯು ..... *fire.*

ಪಾದುಕಾ ..... ಪಾವುಗೆಯು ..... *a wooden shoe.*

ದಂತ ..... ಜಂತೆವು ..... *ivory.*

ಗದೆ ..... ಗಜೆಯು ..... *a bludgeon.*

ಹೃದಯ ..... ಎದೆಯ ..... *a heart.*

ಶೃಂಖಲಾ ..... ಸಂಕಳೆ or ಸಂಕ್ಯಾಲೆ ... *iron chains.*

ಸಂಸ್ಕೃತ ..... ಸಕ್ಕದ ..... *sanscrit.*

ಅಮೃತ ..... ಅಮಟ್ಟು ..... *nectar.*

ದ್ರಾಕ್ಷಿ ..... ದಿದ್ದಿಗೆ ..... *grapes.*

ವಿಜ್ಞಾಪನ ..... ಬಿನ್ನಹವು ..... *a request.*

ಸಂಜ್ಞಾ ..... ಸನ್ನೆಯು ..... *a wink.*

ಯಜ್ಞ ..... ಜನ್ನವು ..... *a kind of holy sacrifice.*

ಜ್ಯೋತ್ಸ್ನಾ ..... ಜಾನ್ನ ..... *moonlight.*

ಆಜ್ಞೆ ..... ಆಣತಿಯು ..... *an order.*

ಕುಕ್ಕುಟ ..... ಕ್ಯೋಳಿಯು ..... *a fowl.*

ಕುಮಾರ ..... ಕುವರ or ಕ್ಯೋಕರ ..... *a son.*

ಮಯೂರ ..... ಮ್ಯೋಕರ ..... *a peacock.*

వ్యాఘ్ర.....బగ్గవు.....*a tyger.*

కాకే.....తండెయు.....*a father.*

బ్యోలా.....శ్యోలెయు.....*a cloth.*

శీలా.....సిలెయు.....*a stone.*

జటా.....జడెయు.....*tresses of hair.*

ఆంకాశ.....ఆంగసవు.....*the sky.*

వ్యథా.....వ్యథెయు.....*sorrow.*

ప్రయాణా.....పయన.....*a journey.*

లక్ష్మీ.....లబ్బెయు.....*the goddess of riches.*

CHAPTER SEVENTH.

Of COMPOUND WORDS.

Compound words in the Carnáṭaca language, are generally composed of two nouns; of a pronoun and a noun; of a participle and a noun; or of a noun and a verb. Three or more words are sometimes combined, in order to form a compound one; but these instances are rare.

Rule 1st.

A Carnáṭaca noun may be compounded with one of pure Carnáṭaca origin, or with a corruption from the Sanscrit, or with a noun borrowed from any other language; but, unless the antecedent Carnáṭaca word be a noun of quality, a pronoun, or a participle, it cannot be compounded with one of the class called ಠ ೆಶ್ನಮ ಪ; thus ಅರ ಸಿನಗ್ರುಹ ವ *the king's house*, must be said, not ಅರ ಸನಗ್ರುಹ ವ.

EXCEPTION.

In violation of this rule some compound words may be met with in ancient authors, and also in common conversation, in which one of the members is of the class called ಠ ೆಶ್ನಮ ಪ; as ದುರ ಗದ ೪ ವ *a troop of horses.*

Rule 2d.

Nouns in the genitive case are in general compounded with other nouns, by cutting off the affix of the case; but if the antecedent terminate in it's crude state in ಗ or ಎ, these vowels are lengthened.

EXAMPLES.

ಊರಾ ಡ ಯ ನ *the master of a village*, ಮರ ಗೊಂಬು *the branch of a tree*, ಶಿ ೆಕ್ಕಿಗಾಡಿಯು *the flood-gate of a tank*, ಬೆ ೪ ಳ್ಳಿ ೪ ಯು *a silver bangle*, ಹಕ್ಕಿ ೪ ನ ಡು *the nest of a bird.*

Rule 3d.

When a noun of quality of pure Carnáṭaca origin is joined to another noun of the same class, in order to form a compound word, it is deprived of it's affix; and then acts as an adjective.

EXAMPLES.

సంగారుడుగవు *a little boy*, దప్పరులగియు *a thick plank*, డొంకుకొం ఱు *a crooked branch.*

EXCEPTION.

When nouns of quality terminating in ఱు or దు are compounded with other nouns, the antecedent suffers certain changes, as follows;

	In the modern dialect.	In the ancient dialect.
పిరిదు ..*a great thing.*	పిరి or పిరియ	పేర్ or పేర్
కిరిదు ...*a small thing.*	కిరి or కిరియ	కిర్, కిత్, or కుదు
కరిదు....*a black thing.*	కరి or కరియ	కర్ or కార్
బిళిదు ..*a white thing.*	బిళి or బిళియ	బెళ్
ఱాసఱు..*a new thing.*	ఱాస	ఱాసఱు or ఱాస
రుళ్దు..*an old thing.*	రుళ్ది or రుళియ	రుళ్ళు or రుళ్
ఎళ్దు ..*a tender thing*	ఎళ్ది or ఎళియ	ఎళ్
ఒళిళు ...*a good thing*	ఒళి or ఒళి	ఒళిద or ఒళ్
చిక్కదు..*a small thing.*	చిక్క	చిక్క
ఱాడ్డదు..*a great thing.*	ఱాడ్డ	ఱాడ్డిద or ఱాడ్డ
బట్టిళు ..*a round thing.*	బట్టి	బట్టిద, బట్టి, or బదు
నిడిదు....*a long thing.*	నిడియ or నిదు	నిట్టే, నిడియ, or నిదు
ఞానిదు ....*a tasteful thing.*	ఞానియ or ఞాం	ఞానియ or ఞాం
తెళిళు ...*a thin thing.*	తెళ్ళ	తెళిద or తెళ్

ನುಣ್ಪೈತು...*a smooth thing*.....ನುಣ್ಪಾನೆ.....ನುಣ್ಪಾದ or ನುಣ್

ಕೂರಿತು...*a sharp thing*.....ಕೂರಿದ.....ಕೂರ್ or ಕೂರಿದ

Rule 4th.

Nouns of quality of pure Carnáṭaca origin, when compounded with other words of any class, also perform the office of adjectives, by having the words ಊದ or ಊದಂಥಾ added to their nominatives; as ಉದ್ದವಾದಮನುಷ್ಯನು or ಉದ್ದವಾದಂಥಾಮನುಷ್ಯನು *a tall man*, ಅಗಲವಾದಕಾಗದವು or ಅಗಲವಾದಂಥಾಕಾಗದವು *a broad paper*.

Rule 5th.

Many nouns of quality of the class called ತೆರೆನ್ನವು, also perform the part of adjectives when compounded with another noun, by having ಊದ or ಊದಂಥಾ added to the nominatives; but the crude form of words of this class can never be used like that of nouns of pure Carnáṭaca origin.

EXAMPLES.

ಚತುರನಾದಮನುಷ್ಯನು or ಚತುರನಾದಂಥಾಮನುಷ್ಯನು *a clever man*, ಚತುರೆಯಾದದೆಂಗಸು or ಚತುರೆಯಾದಂಥಾದೆಂಗಸು *a clever woman*, ಬಲವಾದಪೆಟ್ಟಿಗೆಯು or ಬಲವಾದಂಥಾಪೆಟ್ಟಿಗೆಯು *a strong box*.

Rule 6th.

The following pronouns, when compounded with other words, are changed as follows:

ಅದು.....ಊ.....ಊಮನೆಯು.....*that house*.

ಇದು....ಈ.....ಈಕೂನು.....*this child*.

ಯಾವದು.ಯಾವ.....ಯಾವಮರವು.....*which tree?*

ಎಲ್ಲ.....ಎಲ್ಲor ಎಲ್ಲಾ..ಎಲ್ಲorಎಲ್ಲಾಕುದುರೆಗಳು *all the horses*.

ಒಂದು....ಒರ್ or ಒ....ಒತ್ತಲೆಯು.....*one head*, ಒಕ್ಕಣ್ಣನು *a one-eyed man*.

ಎರಡು....ಇರ್ or ಇ....ಇರ್ದುದುರೆಯು.....*two horses*, ಇಪ್ಪತ್ತು *twenty*.

మూరు..మూ or ము..మూగావుదవు *three leagues,* ముళ్ళూటి *three castles.*

నాల్గు....నాల్ .....నాల్గ్ యను.....*one that has four hands, i.e. Vishnoo.*

ఐదు.....ఐ .....ఐమోగ .....*one that has five faces, i. e. Sheva.*

ఆరు....ఆరు.....ఆరుమోళవు....*six cubits.*

ఏడు.....ఏళ్.....ఏళ్గావుదవు.....*seven leagues.*

ఎంటు....ఎణ్ .....ఎణ్ణుజను.....*Vishnoo.*

ఒంభై రు..ర్వాం.....ర్వాంభై రు.....*ninety.*

రండ్రు....రండ్, రండి or రదిన్, రనాన్గాండ్డు *eleven.....* రండిమూరు *thirteen.....*
[రండినెంటు *eighteen.*

నడుపు..నట్.....నట్టిరుస్సు..... .....*midnight.*

మ్యోగు....మ్యోం or మ్యో.మ్యోంగాలు or మ్యోగాలు..*the instep.*

కిళగు....కిళ్.....కిళ్డుటియు.....*the under lip.*

డారగు..డార.....డారఅది.....*an outstep.*

ముందు..ముం .....ముందళియు.....*the forehead.*

ఒళగు.... ఒళ.....ఒళఅట్టవు.....*the inner ceiling of a house.*

బిందు....బిం..... ...బిం దళియు.....*the hinder part of the head.*

The word కాడు, signifying *a wilderness,* when compounded with another, becomes కార్; as కారెమ్మి *a wild buffaloe.*

Rule 7th.

Carnáṭaca or తెలెన్నడ nouns in the accusative case, when compounded with verbal nouns, or with verbs, have the final vowel of their crude word lengthened; as కుదుర్శిరు రిపవడు *the act of riding a horse,* ఊటిమాడు *eat thou,* స్నానమాడిదను *he bathed.*

Rule 8th.

When two or more nouns are compounded in order to form a descriptive noun, the letter అ is inserted before the affixes denoting the gender of the word;

as ಪೆಶೆಲೆಯನು *one that has the moon on his head,* i. e. *the deity Sheva;* ದಾಡ್ಡಲೆಯಳು *a woman with a large head.*

EXCEPTIONS.

If the subsequent word terminate in the syllables ಯು, ರು, ಲು, ಳು, ನು, ಬು, or ಱು, the affix ಗ್ತಿ must be added to denote the feminine gender; as ಅಲರು ಕಂಗೆ *a female that has eyes like the lotus flower.*

The nouns ಕ್ಯಾಗ, ಶಿಲಸು, ಬ್ಯಾಪಾರ, ಉಜ್ಜುಗ, and ಕೋಪ, when forming the second member of a compound word, take the affix ಗ್ತಿ to denote both the masculine and feminine gender; as ಕಡುಕ್ಯಾಗಿಯು *one that is excessively bountiful;* ಕಡುಶಿಲಸಿಯು *a person that is much occupied with business;* ದಾಡ್ಡಬ್ಯಾಪಾರಿಯು *a great merchant;* ಚಿಕ್ಕಉಜ್ಜುಗಿಯು *an inferior officer;* ಕಡುಕೋಪಿಯು *a person that is much given to anger.*

Rule 9th.

When two or more nouns in the nominative case are joined together, the affixes of all, but the last, are omitted; and that takes either the affix of the singular, or of the plural; as ಆನೆ ಕುದುರೆ ಮೊಂಟೆ, or ಆನೆ ಕುದುರೆ ಮೊಂಟಿಗಳು, *the elephant, the horse, and the camel.*

CHAPTER EIGHTH.

Of SYNTAX.

The idiom of the Carnáṭaca language differs very considerably from that of any European tongue; and is nearly similar to that of it's cognate dialects, the Telugu and the Tamil. In the present chapter, I shall endeavour to explain it as clearly as possible; and will, at the same time, point out such variations from the regular modes of inflection as have been sanctioned by usage, and, therefore, appear necessary to be known. The mode of forming the compound tenses of the verbs, shall also be shewn.

Of Nouns.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as దేవదత్తుడు మలగిడను *Davadatta laid down;* అరసను రాజ్యవన్నాళిదను *the king governed the country;* అరసనిం దరాజ్యవాళల్పట్టిరు *the country is governed by the king;* అవను నాడలా కు దుశెంబంరు *when he was looking, that horse arrived;* అవనుబందశినాను కొడువిను *if he come I shall give.*

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix ళు, are frequently used for the nominative singular; as రామబందను *Rama came,* హరి ప్రకాశిసిదను *Hari shone,* గురుళ్ళిదను *the priest said,* నన్నిందఈమనెయుకట్టె ల్పట్టిరు *this house was built by me.*

If the noun, however, be of Sanscrit origin, and terminate in అ, and the subsequent word commence with a vowel, the crude noun cannot be used in place of the regular nominative.

The accusative always precedes the verb. In addition to the two regular affixes of this case, which have already been mentioned in the chapter of nouns, there are two other forms in common use. In the one, the final ನ of the accusative case of nouns of the first declension, is doubled; and in the other declensions, the affix ಅನ್ನ is added to the crude noun; as ರಾಮನ, ರಾಮನನ್ನ, or ರಾಮನನ್ನಕರೆ *call Rama;* ಗಿರಿಯ, ಗಿರಿಯನ್ನ, or ಗಿರಿಯನ್ನನ್ನಾ ಣಿದನು *he saw the mountain.*

In nouns denoting inanimate things, the nominative or the crude noun is sometimes used for the accusative; as ಆಪೆಟ್ಟಿಗೆಮೆಲ್ಲಗೆತೆಗೆ *open that box softly.*

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as ಕೋರ್ಟಿನವರಿಂದ ಆವ್ಯಾಜ್ಯವುವಿಚಾರಿಸಲ್ಪಟ್ಟಿತು *that suit was tried by the court;* ಜ್ಞಾನದಿಂದ ಮೋಕ್ಷವು *salvation is to be attained by knowledge;* ಚಿನ್ನದಿಂದಮಾಡಿದವಿ ಗ್ರಹವು *an idol made of gold;* ಬೆತ್ತದಿಂದಹೊಡೆದನು *he flogged with a rattan.*

The dative case is used when the act of giving is expressed; in pointing out the distance between two places; in expressing the relation or connexion between two individuals; in denoting motion towards a place; in forming degrees of comparison; in expressing the peculiar quality of a thing; in denoting the possession of a thing; in expressing any end or purpose; in denoting exchange; and before local pronouns, and those of time; in all other respects, the dative is used in the same manner as the English prepositions *to* and *for;* as ಅರಸುತೆ ನ್ನಮಂತ್ರಿಯೊಂದುಕುದುರೆಯನ್ನುಕೊಟ್ಟನು *the king gave a horse to his minister;* ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕಿಂತ ಮದ್ರಾಸುಮೂವತ್ತುಗಾವದ ದವು *madras is thirty gavadas distant from seringapatam;* and sometimes, both the names of the places are put in the dative case, with the addition of the conjunctive particle ಉ; as ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೂ ಮದ್ರಾಸಿಗೂಮೂವತ್ತುಗಾವದ ದವು *the*

distance between seringapatam and madras is thirty gavadas; రామనిశిలక్ష్మణా
నుతమ్మను *Lacshmana is the younger brother of Ráma;* ఈముదుకనునిన
శినాగచ్చికు *what relation is that old man to you?* నానుశిఈరిను స్నేహితు
ను *he is my friend;* అవను కోటేశికుం డను *he went to the fort;* నాను
నన్నమనెశిబంద్దిను *I came to my house;* అవనిగినానుచిక్కవను *I am young-
er than he;* అవశిల్లరిగ్గానిబుద్ధివంతను *you are the wisest of them all;*
కపిశిచ పలరి స్వభావవు *capriciousness is natural to an ape;* ఈనెగిసిం
ద్కువుపైరి *the lion is the enemy of the elephant;* అరసనిగినాల్కుమందిమక్క
లు *the king has four sons;* కీర్తి ఈంజిను వదక్కిస్గుణావుఈవశ్యకవు
to gain renown, good qualities are necessary; ఐంబ్భైఈపాయిగళిగిన్నింవర
ఱాకొట్టిను *he gave thirty pagodas for one hundred and five rupees;* శ్రీ
రంగపట్టినాక్కిమూడుగాదిక్కినల్లిబేంగళూరంబుర్ర బె *bangalore is situ-
ated to the eastward of seringapatam;* నానునాళెశిబరువె *I will come
to-morrow;* యిందిగినాల్కువర్షవు *this day four years.*

The ablative case is equal in signification to the English word *from.* It is also used sometimes in pointing out the degrees of comparison; and as a cause. In the modern dialect, however, the instrumental case is generally used in place of the ablative.

EXAMPLES.

మరదబిసేయింద or మరదిందహణ్ణుబిత్తు *the fruit fell from the tree;* ఊరిన బిసేయింద or ఊరినిందబందను *he came from the country;* కృష్ణన బిసేయింద or కృష్ణనిందబలభద్రను మరియను *Balabhadra is elder than Crishna;* కిబ్బిన బిసేయింద or కిబ్బినిందహొగెయు *smoke proceeds from fire.*

The genitive case is used to denote relation or connexion; as ఊరినాడియ

the owner of the village; ನನ್ನಕುದುರೆಯು *my horse*; ಆನೆಯಮಂದು *a herd of elephants*; ಮರದಕೊಂಬು *the branch of a tree*; ಬಿನ್ನದಉಂಗ್ರವ *a gold ring*.

The locative case is used to point out the place where any thing is; to denote the superlative degree; to express descent on any object; to point out the superiority or inferiority of a thing; and to denote instrumentality; as ಸಿಂಹಾಸನದಮೇಲಿಕೂತಿದ್ದನು *he was sitting upon the throne*; ಮೃಗಗಳಲ್ಲಿಸಿಂಹವು ಶ್ರೇಷ್ಠವಾದದ್ದು *the lion is the greatest amongst the animals*; ಭೂಮಿಯಮೇಲೆ ಬೀಳುವವರ್ಷವು *the rain that falls upon the earth*; ಅವನುವಿದ್ಯೆಯಲ್ಲಿಶ್ರೇಷ್ಠನು *he is superior in learning*; ಕತ್ತಿಯಲ್ಲಿ or ಕತ್ತಿಯಿಂದಹೊಡೆದನು *he wounded with a sword*. The affix ಇಂದ is sometimes added to this case, to denote motion out of any thing or place; as ಅವನುಮನೆಯಲ್ಲಿಂದಬಂದನು *he came out of the house*; ಪೆಟ್ಟಿಗೆಯಲ್ಲಿಂದದುಡ್ಡನ್ನುತೆಗೆದುಕೊಟ್ಟನು *he took money out of the box and gave it*.

The vocative always precedes the verb; as ರಾಮನೀನನ್ನರಕ್ಷಿಸು *O Rama! protect me*. Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification; as ಗಿಳಿಯೇಮಾತಾಡು *O parrot! speak*; ಓಮರವೀಕೇಳ್ *O tree! hear*.

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ಎ or ಏ to the nominative. Feminine nouns of the singular number terminating in the syllable ಳು, are, however, rendered vocative by adding only the affixes ಎ or ಏ to the nominative; as ರಾಮ, ರಾಮಾ, ರಾಮಏ or ರಾಮನೀ *O Ráma!* ಬಡಗಣ್ಣಿ or ಬಡಗಣ್ಣೀ *O northern woman!*

The vocative plural is formed by adding the affixes ಎ or ಏ, ಇರ or ಇರಾ, to the nominative plural; but such nouns of the plural number as terminate

in the syllable ಕ್ಕ, admit the affixes ಎ or ಇ only; as ರಾಮಕಿ, ರಾಮಕ್ಕಿ, ರಾಮರಿ ರ, ರಾಮರಿರಾ, ರಾಮರುಗಳಿ, ರಾಮರುಗಳ್ಕಿ, ರಾಮರುಗಳಿರ, or ರಾಮರುಗಳಿರಾ *O Ramas!* ಗಾನಿಯವಿ or ಗಾನಿಯವ್ಕಿ *O sweet things!*

Besides these forms, vocative particles are also placed before the vocative case. Of these ಓ, ಎಲೆ, and ಎಲ್ಕಿ, are generally prefixed to nouns without any distinction of sex or rank; ಅಗೆ or ಎಲೆಗೆ in calling a female; ಎಲ್ಕಿ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾಕ್ಕಿ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲ್ಕಿರಿಸಿಗಳಿ, ಬ್ರಾಮ್ಮಣನೆ, ಪೆಂಗಸೆ *O! rushees! O! bramin! O! woman!* ಅಗೆ or ಎಲೆಗಿಪೆಂಗಸೆ *O! woman!* ಎಲ್ಕಿರಿಸಿಯೆ *O! rushee!* ಎಲಾ or ಎಲಾಕ್ಕುಷ್ಟನೆ *O! wretch.*

Of Number.

In the Carnáṭaca language there are collective nouns, as in the English; and they may either be used in the singular number, or in the plural; as ಗೋಧಿ or ಗೋಧಿಗಳುಕೆಟ್ಟಿರು *the wheat spoiled;* ಧಾನ್ಯವು or ಧಾನ್ಯಗಳುಬೆಚ್ಚಿರು *the grain has increased (in price);* ದನವು or ದನಗಳುಬಂದು *the cattle arrived.*

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number; as ನಾಲ್ಕುದಿಕ್ಕು or ನಾಲ್ಕುದಿಕ್ಕುಗಳು *the four quarters;* ಎರಡೈದು or ಎರಡೈದುಗಳು *two fives,* or *two times five.*

When a person of respectability is spoken of, or when speaking to an inferior with contempt or in a reproachful manner, the plural is sometimes used for the singular; as ನನ್ನಗುರು or ನನ್ನಗುರುಗಳು *my priest;* ಇವರುಬಹುಳವಿದ್ವಾಂಸರು *this person is very learned;* meaning that he is very illiterate.

Of Gender.

Nouns denoting infants and animals of the male and female kind, are distin-

guished by prefixing the words గండు and ఆఁడు, which are derived from the words గండుఁడు *a man* and ఆఁడుఁడు *a woman*: as గండు మొగ *a male child*; ఆఁడు మొగ *a female child*; గండుఁడుటియు *a tyger*; ఆఁడుఁడు టియు *a tygress*; గండానేయు *a he elephant*; ఆఁడానేయు *a she elephant*, &c. The following words are exceptions to this rule.

ఎద్దు or ఱోఁకి.....*a bullock*, and ఋషభ *an ox*....ఆఁకళ్ళు....*a cow*.

టెగరు or ఎళ్ళగ..*a ram*.....కురియు.....*a sheep*.

క్కోఁణ.....*a he buffaloe*.....ఎమ్మెయు....*a she buffaloe*.

కుంజు.....*a cock*.....ఱ్ఱింటియు..*a hen*.

ఱోఁకి.....*a he goat*.....ఆఁడు.....*a she goat*.

Infants of the human race are understood by the words శిశు, మొగ, కూను, and పసుళ్ళి; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word మరి is added to the noun; as ఆఁవేమరి *a young elephant*; కుదుశేమరి *a colt*; క్కోళిమరి *a chicken*; ఞలిమరి *a young rat*; మిసుమరి *a young fish*; ఱావుమరి *a young serpent*. The term కరు is added, to denote the young of cows and buffaloes only; as ఆఁకళ్ళకరు *a calf*; ఎమ్మెకరు *a young buffaloe*.

Nouns of Quality.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words; as దప్పు, దప్పవాద, or దప్పవాదంథా, కాగదప్పు *thick paper*; బిరియమనుష్యను or బిరియవను *a great man*; బళురనాడవను or బళురనాదంథావను *a clever man*.

Besides these many nouns perform the office of adjectives, by adding the participle ఉళ్ళ, signifying *possessing*, to the nominative; as బలవుళ్ళ *possess-*

ing strength, or *strong;* ಕೂಾವುಳ್ *possessing money,* or *wealthy;* ಕೂಾವುಳ್ಳವನು or ಕೂಾವುಳ್ಳವನು *a wealthy man.*

In the Carnáṭaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as ಅವನಾಳ್ವನು *he is a good man;* ಅವನು ಬಲ್ಲಿರನು *he is clever.*

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as ಅವನುದ್ದಿನು *he is stupid;* ಅವಳುಜಾಣೆ *she is clever;* ಯಾವದುಡಾಂಕು *which is crooked?* ಈಮನುಷ್ಯನು ಕುಂಟನು *that man is wicked;* ಅವನು ಕರಿಯನು *he is a black man;* ಅವನುಶ್ರೇಷ್ಠನು *he is a great man;* ಅವಳುಶ್ರೇಷ್ಠೆ *she is a great woman;* ಅದುಶ್ರೇಷ್ಠವು *it is a great thing;* ಯಾರುನಿಪುಣರು *who is skilful?* ಈಬ್ರಾಹ್ಮಣನು ದಾಡ್ಡಕವಿ *that bramin is a great poet;* ನಂಪೆಯುಅಸ್ಥಿರವು *riches are fleeting.*

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as ಅವನುಬ್ರಾಹ್ಮಣನು *he is a bramin;* ಈಮನುಷ್ಯನುಕವಿ *this man is a poet;* ಯಾರುಅರಸರು *who are kings?* ಅವಳರಸಿ *she is a queen.*

The comparative and superlative degrees are not, as in the English language, denoted by adding an affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

Of Pronouns.

The crude pronouns ನಾ, ನೀ, ತಾ, ಅವ, ಈತ, ಈಕೆ, ಇವ, ಈತ, ಈಕೆ, ಪೀರ, ಒಬ್ಬ, and ಯಾವ are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాబంటిను or నానుబంటిను *I came;* నీబంటి or నీనుబంటి *thou camest.*

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as ఆబాలుడు గను నన్నవను *that boy is mine;* ఈవధూనిమ్మవధు *this female is your's;* ఈతురగము శివవనది *this horse is his;* అవర్యమనీయవరు *they belong to this house.*

The pronouns have no vocative case.

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నీవ్యోళ్లు, నీశ్యోళ్లు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun తాను is the same for all the genders, and is always used with reference to some nominative of the third person preceding it; as అవనుతన్న విద్యమానవన్నుయ్యోళికొండను *he stated his case;* అవధూతన్నమగనన్న

ಹೊಡಿದಳು *she flogged her son*; ಅದು ತನ್ನದುರ್ಗುಣದಿಂದ ಕೆಟ್ಟುಹೋಯಿತು *it was corrupted by it's bad quality*; ಆ ಕುದುರೆ ತನ್ನಲಾಯಕ್ಕೆ ಬಂತು *that horse came to it's stable*; ಅವರು ತಮ್ಮ ಮನೆಗೆ ಹೋದರು *they went to their house.*

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank; as ತಾವು ನನ್ನಲ್ಲಿ ದಯೆಮಾಡಿ ರಕ್ಷಿಸಬೇಕು *you must have a favorable regard for me, and protect me.*

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಆತನೆ and ಈತನೆ, or ಆಕೆ and ಈಕೆ are used; and when persons of respectability and rank are spoken of, the use of the plural ಆತರೆಂದಿರು and ಈತರೆಂದಿರು, or ಆಕೆಯಂದಿರು and ಈಕೆಯಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number; as ಅರಸುಗಳುಮಾತಾಡುತ್ತಿದ್ದರವರಲ್ಲಿ ಯೊಬ್ಬರು ತಮ್ಮಮಂತ್ರಿಯನ್ನು ಕರೆದುಹೇಳಿದರು *the kings were speaking together, when one of them called his minister and said.*

The plural interrogative pronoun ಯಾರು is generally used for the singular number, and for all the genders; as ಆ ಅರಸು ಯಾರು *who is that king?* ಆ ಸ್ತ್ರೀ ಯಾರು *who is that female?* ಅದು ಯಾರು *who is it?* ಆ ಮನುಷ್ಯರು ಯಾರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which

they refer; as ఆవనుయావను *who is he?* ఆవళుయావళు *who is she?* ఆవరుయావరు *who are they?* ఆదుయావదు *which is it?* ఆవుయావవ *which are they?*

Of Verbs.

A verb must always agree with it's nominative in person, number, and gender; as రామనురావణానన్నుజయిసిదను *Ráma conquered Rávana;* ఆరసిరన్నమగనన్నునాణిదళు *the queen saw her son;* అరసరుశత్రుగళన్నుకొందరు *the kings killed their enemies;* ఆనెబందిత్తు *the elephant came;* కుదిరెగళునీరన్నుకుడిదవు *the horses drank water;* రామనిందవాలియుకొల్లల్పట్టెను *Vâli was killed by Ráma;* కృష్ణనిందద్రౌపదిరక్షిసల్పట్టెళు *Drowpadi was protected by Crishna;* అరసనిందజనరురక్షిసల్పట్టరు *the people were protected by the king;* నిన్నిందిప్పుస్తకవుబరియల్పట్టిదు *this book was written by you;* అవనిందికాగదగళోదల్పట్టవు *these papers were read by him.*

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as అరసుమంత్రియన్నునోడిదను *the king saw the minister.* A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as బ్రాహ్మణనరసన్నుభూమియన్నుబేడిదను *the bramin begged the king for a piece of land;* గొల్లనుగోవన్నుహాలన్నుకరెదను *the cowherd milked the cow.*

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as యజ్ఞదత్తనుదేవదత్తనన్నుమలగిసిదను *Yagnadatta caused Dévadattâ to lie down.* If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as విష్ణుమిత్రనుయజ్ఞదత్తనిందదేవదత్తన

ನನ್ನಮಲಗಿಸಿದನು *Vishnumitra caused Dévadatta to lie down through the means of Yagnadatta.*

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case; as ಜ್ಯೋವದತ್ತನುವಿಷ್ಣುಮಿತ್ರನಿಂದ ಮನೆಯನ್ನುಕಟ್ಟಿಸಿದನು *Dévadatta caused Vishnumitra to build a house.*

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case; as ಗೌಳ್ಳನು ದಿರುಗಳನ್ನುಮನೆಯನ್ನೈದಿಸಿದನು *the cowherd caused the cattle to arrive at the house;* ಉಪಾಧ್ಯಾಯನುಶಿಷ್ಯನನ್ನು or ಶಿಷ್ಯನಿಂದವ್ಯಾಕರಣವನ್ನುಓ ದಿಸಿದನು *the tutor caused his scholar to read grammar;* ಜನನಿಕೂಸನ್ನು ನ್ನವನ್ನುಣ್ಣಿಸಿದಳು *the mother caused her child to eat victuals.*

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender; as ಕೃಷ್ಣನಿಂದಕಂಸನುಸಂಹರಿಸಲ್ಪಟ್ಟನು *Camsa was killed by Crishna;* ದುರಿಯಿಂದಕುದುರೆಬೆದರಿಸಲ್ಪಟ್ಟಿರು *the horse was frightened by a tyger.* In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case; as ಬ್ರಾಹ್ಮಣನಿಂದರಸನುಗ್ರಾಮವನ್ನುಬೇ ಡಲ್ಪಟ್ಟನು *the king was asked by the bramin for a village.*

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case; as ಕೃಷ್ಣನಿಂದಜ್ಞನಿಂದಕನ್ನಡಮಕಲಿಸಲ್ಪ

ಟ್ಟಿನು *Crishna caused Carna to be killed by Arjuna*; ಕೃಷ್ಣನಿಂದ ಅರ್ಜುನನಿಂದ ಕರ್ಣನನ್ನು ಕೊಲ್ಲಿಸಲ್ಪಟ್ಟಿನು *Crishna caused Carna to be killed by Arjuna*; ಕೃಷ್ಣನಿಂದ ಅರ್ಜುನನಿಂದ ಕೌರವಸೈನ್ಯವನ್ನು ಓಡಿಸಲ್ಪಟ್ಟಿತು *Crishna caused the army of Cowrava to be driven away by Arjuna.* In exception to this rule when a few verbs are rendered causal and used in a passive sense, the principal agent of the verb must be in the instrumental case, the subordinate agent in the nominative, and the object acted upon by the verb, in the accusative; as ಗೊಲ್ಲನಿಂದ ದನಗಳು ಊರನ್ನು ಸೇರಿಸಲ್ಪಟ್ಟವು *the cattle were caused by the shepherd to arrive at the village.*

A verb in the infinitive mood expresses some end or purpose, and is governed by another verb which follows it; as ಬರೆಯಲಿಕ್ಕಿಬಂದನು *he came to write*; ಅವನ ಸಂಗಡ ಮಾತಾಡಲಿಕ್ಕಿ ಹೋದನು *he went to speak with him.*

The formation of the simple tenses having already been explained in the chapter of verbs, it is unnecessary to say any thing further here regarding it. The present tense of the affirmative mood in this language, is very frequently used for the future; thus ನಾನೆನಾನು ಕಚ್ಚೇರಿಗೆ ಹೋಗುತ್ತೇನೆ *I will go to-morrow to the cutcherry*; ಬರುವವಾರ ಕ್ಕೆ ನಿಮಗೆ ನಿಮ್ಮ ಸಂಬಳವನ್ನು ಕೊಡುತ್ತೇನೆ *I will give you your wages next week.* This, however, in some instances is common to the English language; for example, it is nearly the same whether we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the cutcherry. The first and second forms of the future should always denote futurity; but the first form is also frequently used as an aorist; thus ಪೂರ್ವದಲ್ಲಿ ಮಧುರಾಪುರಿಯೆಂಬುವ ಪಟ್ಟಣದಲ್ಲಿ ತ್ರಿವಿಕ್ರಮನೆಂಬ ರಸನಿರುವನು *formerly there was a king called Trivicrama in the city called madhurapuri*; ಈಗ ಕಚ್ಚೇರಿಯಲ್ಲಿ ಜಡ್ಜಿಗಳಿರುವರು *now the judges are in the court*; ನೀವವನ ಮನೆಗೆ ಹೋದರೆ ನಾಳೆ ದುಡ್ಡು ಕೊಡುವನು *if you go to his house he will give you money to-morrow*; ಮೊನ್ನೆ ಇಲ್ಲಿಂದ ಹೋದ ಮನುಷ್ಯನು ನಿನ್ನೆ ಕಂಚಿಗೆ ಬಿರುವನಲ್ಲಿಂದ ಇಂದಾರ ದುವನು, ನಾಳೆ ಇಲ್ಲಿಗೆ ಬಂದು ಬಿಡುವ

ನು *the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.*

By the assistance of the substantive verb ಆಗು *be,* which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡುತ್ತಾಯಿದ್ದಾನೆ *he is doing;* ಅವನುಮಾಡಿಯಿದ್ದಾನೆ *he has done;* ಅವನುಮಾಡುತ್ತಾಯಿದ್ದನು *he was doing;* ಅವನುಮಾಡಿಯಿದ್ದನು *he had done;* ಅವನುಮಾಡುತ್ತಾಯಿರುವನು *he will be doing;* ಅವನುಮಾಡಿಯಿರುವನು *he will have done,* &c.

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನೀಕಾಗದವನ್ನಿಗಬರೆಯನು *he does not write this paper now;* ನಿನ್ನೆಯೀಸಂಗತಿಯನ್ನುನಾನರಿಯೆನು *I did not know this circumstance yesterday;* ನಾಳೆಯವನುಮ್ಯೆಲಿದಪ್ರಕಾರನಾನುಮಾಡೆನು *I will not act to-morrow in the manner mentioned by him.*

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಏ are added to the verb, to denote the sex; as ವಿಷ್ಣುಮಿತ್ರನೀಈಕೆಲಸಮಾಡೈ *O! Vishnumitra, do this business;* ಎಲೆಪೆಂಗಸೇಇಲ್ಲಿಗೆಬಾರೇ *O! female, come here.* The negative of the imperative mood is formed by the addition of the defective verb ಬೇಡ to an infinitive; as ನೀನಾದರಬೇಡ *read not thou;* ನೀವು ಮಾತಾಡಬೇಡಿ *speak not ye.*

GERUNDS.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used; but if they be antecedent in point of time, the past gerund is required; and if they be of a negative nature, the negative gerund is used; thus విక్రమార్కుడు దుష్టుల నుశిక్షించుచు శిష్టుల నురక్షించుచు రాజ్యమేలెను *Vicramárca reigned over the kingdom, punishing the wicked, and protecting the righteous;* కృష్ణుడు మధురాపురమును ప్రవేశించి కంసుని చంపి యుగ్రసేనుని సింహాసనమున నుంచి బలరామునితో ద్వారకకు మరలివచ్చెను *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dwáraka with Balaráma;* దరిశ్చంద్రుడు సత్యమార్గమును విడువకయు అబద్ధమాడకయు ప్రజలను బాధింపకయు చిరకాలము రాజ్యమేలెను *the king Harish Chandra, without deviating from the path of justice, without exceeding the bounds of truth, and without oppressing his subjects, governed his kingdom during a very long period.*

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb; thus నేను నిన్ను చూచినాఁటికి పదియేండ్లాయెను *it is ten years since I saw you;* అవరియందరు వచ్చి చాలదినములాయెను *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause; as నీవారహస్యమును బయలుపఱచినందున నీపని చెడిపోయెను *from your having disclosed that secret, this business has terminated badly;* నీవు సమయమునకు కరుణ కూడబెట్టకపోవుటచేత పెండ్లి వాయిదాపడెను *from your not having given money at that time, the marriage was postponed.*

Participles.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as ನಾನುಕೊಟ್ಟಿಪವ್ರವು *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as ನಿನ್ನನ್ನುನಾನ್ಕಂಡಮನುಷ್ಯನು *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as ನನ್ನಿಂದಮಾಡಲ್ಪಟ್ಟಿಕೆಲಸವು *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as ರಾಮನುರಾವಣನನ್ನುಕೊಂದಬಾಣವು *the arrow with which Ráma killed Rávana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus ಓಡಿದಕುದುರೆ *the horse that ran*; ಬಾರದ

మనుష్యును *the man that did not come;* నాచ్చిదమనుష్యును *the man that saw;* ఓదిదపుస్తకపు *the book that was read.*

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as ఆకపుకొట్టి బ్రాహ్మణును *the bramin to whom the cow was given;* or, *the bramin who gave the cow;* డబ్బువన్ను తీసిదపెట్టిసియు *the box from which the money was taken;* రావణునన్ను కొందబాణపు *the arrow with which Rávana was killed;* నానిరువమసియు *the house in which I live.*

It is here to be observed, that in adding the pronoun అదు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అదు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable ద of the participle, and the pronoun అదు, are changed into ద్దు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter ద్ of the pronoun అదు is doubled; thus నానుశిళ్ళిద్దన్నుల్యిళ్ళిదిను *I said what I heard;* నానుశిళ్ళద్దన్నుల్యిళ్ళు *tell me that which I have not heard;* అదరబ్లిశిడద్దన్నుతిగ దుకొందుబా *bring to me that which is not spoiled amongst them.*

All future participles become nouns by adding to them the pronouns అవను, అవళు, అవరు, ఆదు, and అవు, in order to denote an agent and it's sex; as బరియువవను *a writer;* పాడువవళు *a songstress;* మాడువవరు *makers;* మాడువదు *the thing that makes;* మాడువవు *the things that make,* &c.

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, రూ, or అగ్య, to the past participle, without

any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles యిద్ద or ణ్యాద.

EXAMPLE.

SINGULAR.

1 నానుమాడిదశి.....*if I do.*

2 నీనుమాడిదశి.....*if thou do.*

3 అవనుమాడిదశి.....*if he do.*
అవళుమాడిదశి.....*if she do.*
అదుమాడిదశి.....*if it do.*

PLURAL.

1 నావుమాడిదశి.....*if we do.*

2 నీవుమాడిదశి.....*if ye do.*

3 అవరుమాడిదశి.....*if they (m. and f.) do.*
అవుమాడిదశి.....*if they (n.) do.*

SINGULAR.

1 నానుకొట్టెరూ or కొట్టాగ్య.....*although I give.*

2 నీనుకొట్టెరూ or కొట్టాగ్య.....*although thou give.*

3 అవనుకొట్టెరూ or కొట్టాగ్య.....*although he give.*
అవళుకొట్టెరూ or కొట్టాగ్య.....*although she give.*
అదుకొట్టెరూ or కొట్టాగ్య.....*although it give.*

PLURAL.

1 నావుకొట్టెరూ or కొట్టాగ్య.....*although we give.*

2 నీవుకొట్టెరూ or కొట్టాగ్య.....*although ye give.*

3 అవరుకొట్టెరూ or కొట్టాగ్య.....*although they (m. and f.) give.*
అవుకొట్టెరూ or కొట్టాగ్య.....*although they (n.) give.*

Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ಆದ್ದಕೆ which is composed of the past participle ಆದ್ದ, from the root ಆಗು, and the subjunctive particle ಕೆ, is added to a present or past gerund; as ನಾನುಮಾಡುತ್ತಾಯಿದ್ದಕೆ *if I am doing;* ನೀವು ಮಾಡಿಯಿದ್ದಕೆ *if ye had done;* &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as ನೀನುನಿನ್ನೆಕರೆದಕೆಯವನುಬರುವನು *if thou didst call him yesterday, he will come;* ನಾನಿಗಕೊಟ್ಟಿಕೆಯವನುತಿನ್ನುವನು *if I give him now, he will eat;* ನಾಳೆನಿಮ್ಮೊಳಿದಕೆಯವನುಕೇಳಿಯಾನು *if thou wilt tell him to-morrow, he will hear it.*

If a subjunctive mood be required of a negative signification, the word ಆದ್ದಕೆ or ಆದಕೆ, which is composed of the past participle ಆದ, from the root ಆಗು, and the subjunctive particle ಕೆ, is added to a negative gerund, and is indefinite with respect to time; thus ನೀನುನಿನ್ನೆಕಚ್ಚೇರಿಕೆಹೋಗದಿದ್ದಕೆ *if thou hadst not gone yesterday to the cutcherry;* ಅವಳ್ಯಿಗಬಾರದಿದ್ದಕೆ *if she do not come now;* ಅವರುನಾಳೆಕೊಡದಿದ್ದಕೆ *if they do not give to-morrow.*

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in ಅ. The defective verbs ಊಪು and ಊರ are, however, always added to the infinitive terminating in ಲು.

The defective verbs ಊಪು and ಬಲ್ಲು, and their negatives ಊರ and ಅರಿಯು, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb ಬಲ್ಲು is used after a noun, it then signifies *knowledge;* as ನಾನಾನಸಮಾಚಾರವನ್ನುಬಲ್ಲೆನು *I know that news;* ನಾನವನನ್ನುಬಲ್ಲೆ *I know him;* ನಾನದನ್ನರಿಯೆ *I do not know that.*

AFFIRMATIVE.

SINGULAR.

1 నానుమాడలాపేను or మాడబల్లేను .....*I can do.*

2 { నీనుమాడలాపే or మాడలాపి..... } *thou canst do.*
{ న్నీనుమాడబల్లే or మాడబల్లి..... }

3 { అవనుమాడలాపేను or మాడబల్లను ...*he can do.*
{ అవళుమాడలాపేళు or మాడబల్లళు.....*she can do.*
{ అదుమాడలాపదు or మాడబల్లదు.....*it can do.*

PLURAL.

1 నావుమాడలాపేవు or మాడబల్లేవు.....*we can do.*

2 న్నీవు మాడలాపీరి or మాడబల్లిరి.....*ye can do.*

3 { అవరుమాడలాపరు or మాడబల్లరు .....*they (m. and f.) can do.*
{ అవుమాడలాపవు or మాడబల్లవు.....*they (n.) can do.*

NEGATIVE.

SINGULAR.

1 నానుమాడలారేను or మాడలరియేను..*I cannot do.*

2 { న్నీనుమాడలారి or మాడలారి ..... } *thou canst not do.*
{ న్నీనుమాడలరియే or మాడలరియి ..... }

3 { అవనుమాడలారను or మాడలరి యను..*he cannot do.*
{ అవళుమాడలారళు or మాడలరియళు...*she cannot do.*
{ అదుమాడలారదు or మాడలరియదు....*it cannot do.*

PLURAL.

1 నావుమాడలారేవు or మాడలరియేవు....*we cannot do.*

2 నీవుమాడలారిరి or మాడలరియరి.....*ye cannot do.*

3 { అవరుమాడలారరు or మాడలరియరు ..*they (m. and f.) cannot do.*
{ అవుమాడలారవు or మాడలరియవు .. *they (n.) cannot do.*

The defective verb ಬೇಕು, and it's negative ಬೇಡ, when used as auxiliaries, correspond in signification with the English verbs must and must not; but when used simply after a noun, they denote want or requisition; as ನನಗೀಪು ಸ್ತಕಗಳುಬೇಕು *I want these books*, ನನಗೆಹಣಬೇಕು *I require money*. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

AFFIRMATIVE.

SINGULAR.

1 ನಾನುಮಾಡಬೇಕು.....*I must do.*

2 ನೀನುಮಾಡಬೇಕು.....*thou must do.*

3 ಅವನುಮಾಡಬೇಕು.....*he must do.*
ಅವಳುಮಾಡಬೇಕು.....*she must do.*
ಅದುಮಾಡಬೇಕು.....*it must do.*

PLURAL.

1 ನಾವುಮಾಡಬೇಕು.....*we must do.*

2 ನೀವುಮಾಡಬೇಕು.....*ye must do.*

3 ಅವರುಮಾಡಬೇಕು.....*they (m. and f.) must do.*
ಅವುಮಾಡಬೇಕು.....*they (n.) must do.*

NEGATIVE.

SINGULAR.

1 ನಾನುಮಾಡಬೇಡ.....*I must not do.*

2 ನೀನುಮಾಡಬೇಡ.....*thou must not do.*

3 ಅವನುಮಾಡಬೇಡ.....*he must not do.*
ಅವಳುಮಾಡಬೇಡ.....*she must not do.*
ಅದುಮಾಡಬೇಡ.....*it must not do.*

PLURAL.

1 నావుమాడబ్యోడ.....*we must not do.*

2 నీవుమాడబ్యోడ, మాడబ్యోదిor మాడబ్యోదిరి....*ye must not do.*

3 అవరుమాడబ్యోడ.....*they (m. and f.) must not do.*
అవుమాడబ్యోడ or మాడబ్యోడవు.....*they (n.) must not do.*

The defective verb of the third person neuter బరుదు, and it's negative బారదు, which are derived from the root బరు *come*, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus:

AFFIRMATIVE.

SINGULAR.

1 నానుమాడబరుదు.....*I may do.*

2 నీనుమాడబరుదు.....*thou mayest do.*

3 అవను మాడబరుదు.....*he may do.*
అవళు మాడబరుదు.....*she may do.*
అదు మాడబరుదు.....*it may do.*

PLURAL.

1 నావుమాడబరుదు.....*we may do.*

2 నీవుమాడబరుదు.....*ye may do.*

3 అవరుమాడబరుదు.....*they (m. and f.) may do.*
అవుమాడబరుదు.....*they (n.) may do.*

NEGATIVE.

SINGULAR.

1 నానుమాడబారదు.....*I may not do.*

2 నీనుమాడబారదు.....*thou mayest not do.*

3 అవనుమాడబారదు.....*he may not do.*
అవళుమాడబారదు.....*she may not do.*
అదుమాడబారదు.....*it may not do.*

PLURAL.

1 నావుమాడబారదు.....*we may not do.*
2 నీవుమాడబారదు.....*ye may not do.*
3 అవరుమాడబారదు.....*they (m. and f.) may not do.*
అవుమాడబారదు.....*they (n.) may not do.*

The verb కూడువదు being the third person neuter, and it's negative కూడదు, which are derived from the root కూడు *join*, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదను *he joined there,*

AFFIRMATIVE.

SINGULAR.

1 నానుండ్యాగ కూడువదు.....*I may go.*
2 నీనుండ్యాగ కూడువదు.....*thou mayest go.*
3 అవనుండ్యాగ కూడువదు.....*he may go.*
అవళుండ్యాగ కూడువదు.....*she may go.*
అదుండ్యాగ కూడువదు.....*it may go.*

PLURAL.

1 నావుండ్యాగ కూడువదు.....*we may go.*
2 నీవుండ్యాగ కూడువదు.....*ye may go.*
3 అవరుండ్యాగ కూడువదు.....*they (m. and f.) may go.*
అవుండ్యాగ కూడువదు.....*they (n.) may go.*

NEGATIVE.

SINGULAR.

1 ನಾನುಹೋಗಕೂಡದು.....*I may not go.*

2 ನೀನುಹೋಗಕೂಡದು.....*thou mayest not go.*

3 ಅವನುಹೋಗಕೂಡದು.....*he may not go.*
ಅವಳುಹೋಗಕೂಡದು.....*she may not go.*
ಅದುಹೋಗಕೂಡದು.....*it may not go.*

PLURAL.

1 ನಾವುಹೋಗಕೂಡದು.....*we may not go.*

2 ನೀವುಹೋಗಕೂಡದು.....*ye may not go.*

3 ಅವರುಹೋಗಕೂಡದು.....*they (m. and f.) may not go.*
ಅವುಹೋಗಕೂಡದು.....*they (n.) may not go.*

The defective verb ತಕ್ಕದ್ದು is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. This defect is supplied by the defective verb ಕೂಡದು; thus:

AFFIRMATIVE.

SINGULAR.

1 ನಾನುಬರೆಯತಕ್ಕದ್ದು.....*I ought to write.*

2 ನೀನುಬರೆಯತಕ್ಕದ್ದು.....*thou oughtest to write.*

3 ಅವನುಬರೆಯತಕ್ಕದ್ದು.....*he ought to write.*
ಅವಳುಬರೆಯತಕ್ಕದ್ದು.....*she ought to write.*
ಅದುಬರೆಯತಕ್ಕದ್ದು.....*it ought to write.*

PLURAL.

1 ನಾವುಬರೆಯತಕ್ಕದ್ದು.....*we ought to write.*

2 ನೀವುಬರೆಯತಕ್ಕದ್ದು.....*ye ought to write.*

3 అవరుబరియరెక్కడ్డు.....*they (m. & f.) ought to write.*
అవుబరియరెక్కడ్డు.....*they (n.) ought to write.*

NEGATIVE.

నానుబరియకూడదు.....*I ought not to write, &c.*

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root పోగు *go,* when added to an infinitive terminating in అ, denote futurity; as నానుఓదపోగుత్తినె *I am going to read;* వానునాడపోగువెను *I will see,* &c.

The verbs కొడు, కొడిసు, or గ్రసు, signifying *give* or *allow,* when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొడిసు are added to the infinitive terminating in అ, and గ్రసు to that terminating in అలు; as అవనన్నబరియగొడు *allow him to write;* నన్నన్నునడియగొడిసు *let me* or *allow me to walk;* అవనన్నమాడల్గసు *allow him to do.*

The defective verb ఇల్లు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in లు. It has the personal affixes only, and always expresses negation; as:

SINGULAR.

1 నానుమాడలాల్లెను.....*I will not do.*
2 నీనుమాడలాల్లే.....*thou wilt not do.*
3 అవసుమాడలాల్లసు.....*he will not do.*
అవళుమాడలాల్లళు.....*she will not do.*
అదుమాడలాల్లదు.....*it will not do.*

PLURAL.

1 నావుమాడలాల్లేవు.....*we will not do.*

2 నీవు మాడలాల్లిరి.....*ye will not do.*

3 {అవరు మాడలాల్లరు.....*they (m. and f.) will not do.*
{అవు మాడలాల్లవు.....*they (n.) will not do.*

When the irregular verb పడు *suffer,* is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as భయపడు *fear;* ఆశ్చర్యపడు *love;* విచారపడు *be sorrowful.*

The verb కొళ్ళు, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as ఆతె నామనిగ్యాస్తకాందుతె డామాడికొండను *he has made an agreement (for himself) about that house;* ఆకాగదవన్నవనాయికొండను *he read the paper (for his own benefit).*

The verbs డాకు and బిడు, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as అవనాడుకాగదాబరెదుడాకిదను *he wrote a paper (for some other person);* అవనిగెదుూవస్నకొట్టుబిడు *give him the money.*

The verbs ఉరు and ఇరు, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as అవనుపకారామాడుత్తాబందను *he continued to do kindness;* అవనుపుస్తకగళనాన్యోదుత్తాయిద్దను *he was in the habit of reading books.*

When the pronouns అవను, అవళు, అదు, and their plurals, are added to the participle ఉళ్ళ, signifying *being,* and also when the affix వ and the personal affixes, with the exception of అదు and అవు, are added to the same, and used after an infinitive terminating in ఉ, it denotes an obligation without any reference to time, as in the following examples.

SINGULAR.

1 నాను కొడలుళ్వను or కొడలుళ్వేను....*I am to pay.*

2 నీను కొడలుళ్వను or కొడలుళ్వి.....*thou art to pay.*

3 అవను కొడలుళ్వను .....*he is to pay.*
అవళు కొడలుళ్వళు.....*she is to pay.*
అదు కొడలుళ్వదు.....*it is to pay.*

PLURAL.

1 నావు కొడలుళ్వరు కొడలుళ్వేవు.....*we are to pay.*

2 నీవు కొడలుళ్వరు or కొడలుళ్విరి .....*ye are to pay.*

3 అవరు కొడలుళ్వరు .....*they (m. and f.) are to pay.*
అవు కొడలుళ్వవు.....*they (n.) are to pay.*

The neuter defective verbs ఉంటు and ఉళ్వు, signifying *there is*, or *there are*, denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as ఒబ్బబ్రాహ్మణనుంటు *there was a bramin;* అరసరుంటు *there are kings;* స్త్రీయరుంటు *there are females;* ఆనెగళుంటు or ఉళ్వు *there are elephants;* ఆదేశదల్లిచెలువకుదురెగళుళ్వు *there are good horses in that country.* Their negative ఇల్ల when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in లు, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus ఈపెట్టిగెయల్లిరువుదిల్ల *there is no money in this chest;* అవనల్లియిల్ల *he is not there;* నీవ్యాకదలిల్ల *ye did not read;* అవను కేళలిల్ల *he did not hear;* ఆవూరినల్లియావెగళుంటే

are there elephants in that country? ಇಲ್ಲ *no.* ಈಕೆಲಸವನ್ನುಮಾಡಿದ್ದುಂಟೆ *did you do this business?* ಇಲ್ಲ *no.* This word defines neither time, gender, person, nor number.

The defective verb ಉಂಟು, signifies *it is*, or *yes.* This verb is used as an answer to a question, and denotes the affirmation of the action and of the genus; thus ನಿನ್ನನ್ನುನೋಡಿದನೆ *did he see thee?* ಉಂಟು *yes;* ಈಪುಸ್ತಕವವನದೆ *is that his book?* ಉಂಟು *yes;* ಇದುಚಿನ್ನವೆ *is this gold?* ಉಂಟು *yes;* ಇದುಕಲ್ಲೆ *is this stone?* ಉಂಟು *yes.* It's negative ಅಲ್ಲ, signifying *no,* is used to deny the genus, but not the existence of the object; as ಅದುಪರ್ವತವೆ *is it a mountain?* ಅಲ್ಲ *no;* ಅದುಮೋಡವು *it is a cloud;* ಅದುವಜ್ರವೆ *is that a diamond?* ಅಲ್ಲ *no;* ಅದುಗಾಜಿನಶಕಲವು *it is a piece of glass.*

The defective verb ಸಾಕು, signifies *enough,* or *it suffices,* but is not determinate in respect to tense, person, gender, or number; thus ನಿನಗೀಕಾಸುಸಾಕು *this money is enough for thee;* ಅವನನ್ನುಸಂಗಡಯುದ್ಧಮಾಡಲಿಕ್ಕೀಸೈನ್ಯಸಾಕು *these forces are sufficient to give him battle.*

When two or more nominatives are used in a sentence, the verb must be of the plural number, agreeing in person and gender with the noun last placed; as ರಾಮನುಲಕ್ಷ್ಮಣನುಹನುಮಂತನುಜಯಿಸಿದರು *Ráma, Lacshmana, and Hanumanta, conquered;* ಅರಸುಗಳುಅರಸಿಯುಮತ್ತಾನೆಯುಬಂದವು *the kings, queen, and the elephant, are come;* ತಂದೆಯುತಾಯಿಯುಕೂಸುಗಳುಸುಖವಾಗಿದ್ದವು *the father, mother, and the children, lived happily;* ಕೃಷ್ಣನಿಂದಕಂಸನುಅವನಾನೆಯುಚೊಲ್ಲಲ್ಪಟ್ಟವು *Camsa and his elephant were killed by Crishna.* If the nominative, however, be a collective noun, the verb may be either of the singular or plural number; as ಕುದುರೆಬಂಡಿ or ಕುದುರೆಬಂದವು *the horses came.*

When two or more nominatives of different genders, are used together in a

sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus ఆకళ్ళుమందెనుమూ అల్లిగేఁదాఁకడర వరకున్నానామనాఁకిడిచెను *the cows and the female are gone thither, and I saw them;* ఆమనుష్యనూఅవనమంద రియుమొగలేయుంచురుత్తేయవున్నల్లిగేఁబండుక్కిరిదాఁగనానునిమశిళ్ళుక్కి వే *that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.*

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as అవనూనీనూనానూమ్మైసూరిగిపోదెవునావల్లిరువాగసుఖవాగిద్దెవు *he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily.* But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus నీనూఅవనూఱుద్ధివంక్రేకాగిద్దీరియడరిం దనిమగిక్కపుస్తకవన్నకొడువే *thou and he are sensible; and I, therefore, will give you this book.*

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable ను of the personal affix; thus నానుఁబందెను or బందె *I came;* అవనుమాడిదను or మాడిద *he did;* నానుమాడువెను or మాకువే *I will do;* అవనుకూళియువను or కూళియువ *he will dance;* నానుడాఁకెను or డాఁకె *I will not sing;* అవనుబరియను or బరియ *he will not write.*

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus బందెను or బందె *I came;* నాఁకిది *thou sawest;* ఓదిదను or ఓదిద *he read;* డాడిదళు *she sang;* ద్యోఁదరు *they told;* ఓడిదు *it ran;* క్కిరిదవు *they (n.) arrived.*

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವನುಮೆಲ್ಲಶಿಕ್ಕಾಗುತ್ತಾಕ್ಕಾಗು ತ್ತಾಯಿರಾತ್ರಿಯೂಪಟ್ಟಿಣಾಕ್ಕಿನುಟ್ಟುವನು *by continuing to go slowly, he will reach that city to-night;* ಈಭಾಷೆನಿಮಗ್ಕಿಗಬಹಳ ಪ್ರಯಾಸವಾಗಿಕಾಣುತ್ತೆ ಪಿಯಾದಶಿಓದುತ್ತಾಯೋದುತ್ತಾಗು ಲಿಪೋವಾದ್ಕಿತು *this language appears to you very difficult now, but by your continuing to read, it will become easy;* ಇರುತ್ತಾಯಿರುತ್ತಾಯವನನಡತೆನಿಮಗೆಲಿಪ್ಪಿದ್ಕಿತು *you will learn his conduct by degrees.*

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಲು are placed before the verb denoting the main action, and sometimes the past gerund ಉಂಗಿ is also added to the infinitives; as ಲಂಕಾಪಟ್ಟಿಣದಲ್ಲಿರಾಕ್ಷಸಸ್ಕೈನಿಗಳುದುಃಖಿಸಲುವಾನರ ಸ್ಕೈನಿಗಳುಸಂತ್ರಾಷಿಸಲು ದ್ಕೇವತೆಗಳು ರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀ ರಾಮನುದುರ್ಜನನಾದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು or ಲಂಕಾಪಟ್ಟಿಣ ದಲ್ಲಿರಾಕ್ಷಸಸ್ಕೈನಿಗಳುದುಃಖಿಸಲಾಗಿವಾನರಸ್ಕೈನಿಗಳುಸಂತ್ರಾಷಿಸಲಾ ಗಿದ್ಕೇವತೆಗಳು ರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲಾಗಿಶ್ರೀರಾಮನುದುರ್ಜನನಾ ದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು *whilst the forces of the Rácshasas were grieving in the city of lanca, whilst the forces of the Vánarás were rejoicing, and whilst the Dévás were praying for the victory of Ráma, Ráma killed the wicked Rávana.*

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used; and this often occurs both in speaking and writing; thus the repetition of a noun, and sometimes with the addition of ಉಂಗಿ, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each; the repetition of an adjective expresses excess in degree and quality; of a verb of the affirmative mood, contempt and ironical

reproach; of a past gerund, habitual continuance; and of a word imitating a sound, imitation.

EXAMPLES.

ಊಮಾರ್ಗವು ಮುಳ್ಳುಮಯವಾಗಿಯದೆ *that path is thorny;* ಮನುಷ್ಯಮನುಷ್ಯನಿಗೊಂದುವರಹಾಪ್ರಕಾರ *at one pagoda each person;* ತಿಂಗಳುತಿಂಗಳಿಗೊಂದುವರಹಾಮೇಶಿಶಿ *at one pagoda per month;* ದಾಡ್ಡದಾಡ್ಡಕುದುರೆಗಳು *very large horses;* ಅವನುಮಾಡಿದಮಾಡಿದ *he has done,* that is to say, *he has not done;* ಅವನನ್ನುಕೇಳಿಕೇಳಿನಾಕಾಯಿತು *I am tired of constantly asking him;* ಗಳಗಳೆಂದುಶಬ್ದವಾಯಿತು *it sounded galagala.*

OF INDECLINABLE WORDS AND PARTICLES.

The postpositions ಸಂಗಡ, ಸಂಗಾತಿ, ಒಡನೆ, ಕೂಡ *with;* ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ನಿಮಿತ್ತ ನಿಮಿತ್ತವಾಗಿ, ನಿಮಿತ್ತಕಾಗಿ *on account of;* ತನಕ, ವರಿಗೆ, ಮಟ್ಟಿಗೆ, ಪರ್ಯಂತ *till, until,* or *as far as,* ಸುತ್ತ, ಸುತ್ತಲು, ಸುತ್ತು *about,* or *around;* ಬಳಿಕ, ತರುವಾಯ *after;* and ಬಳಿಯ *near;* are always added to nouns in the genitive case; and ಓಸರ, ಓಸ್ಕರ, or ಓಸ್ಕರವಾಗಿ, *for;* ಗಿಂತ, ಗಿಂತಲು, ಅಂತ, or ಅಂತಲು *than;* and ಮುಂಚೆ, or ಮುಂಚೆತವಾಗಿ *before;* to nouns in the dative case, to denote relation; as will be perceived in the following examples.

ಸಂಗಡ, ಸಂಗಾತಿ, ಒಡನೆ, ಕೂಡ *with.*

ಅರಸನಸಂಗಡ ಪ್ರಧಾನಿಮಾತಾಡುತ್ತಿದ್ದನು *the minister was speaking with the king;* ಊಕಳಿನಸಂಗಾತಿಕರುಹೋಯಿತು *the calf went with the cow;* ನೀನುನನ್ನೊಡನೆಮಾತಾಡಬೇಡ *speak not thou with me;* ಈಸಂಗತಿಯೊಡನೆವಿಶ್ಯರಿತಕಾಗದಗಳೆಲ್ಲಿಯವೆ *where are the papers connected with this business?* ಅವನಕೂಡಯಾರುಹೋದರು *who went with him?* It is to be observed that these postpositions are not used as prepositions are in English, when an instrumental cause is to be expressed; thus, when we say, *he stabbed her with a dagger,* it must be translated ಅವನವಳನ್ನುಕಠಾರಿಯಿಂದಿರಿದನು, not ಕಠಾರಿಯಸಂಗಾತಿ &c.

ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ದೆಸುಕ, ದೆಸುಕಾಗಿ *on account of.*

ಆಮನೆಯಬಗ್ಗೆಮಾ ತಾಡು ತಿದ್ದೆನು *I was speaking regarding that house;* ಈಕೆಲಸದನಿಮಿತ್ತವಾಗಿನೀವುಭಯಪಡಬೇಡಿರಿ *fear not on account of this business;* ಈರೂಪಾಯಿಯನ್ನುಕೊಡುವದರದೆಸುಕವನನ್ನುಕರೆದೆನು *I called him in order to give him this money.* These postpositions are also sometimes added to participles; as ನಾನಾಕುದುರೆಯನ್ನುಕೊಳ್ಳುವನಿಮಿತ್ತವಾಗಿಯೊಬ್ಬಮನುಷ್ಯನನ್ನುಕಳುಹಿಸಿದೆನು *I sent a man in order to purchase that horse.*

ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, ಮಟ್ಟಿಗೆ *till, until,* or *as far as.*

ನಾನುಶ್ರೀರಂಗಪಟ್ಟಣದತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆ, ನಾನ್ಯಾಣಿಯಿದ್ದೆನು *I have seen (the country) as far as Seringapatam;* ಅವರುತಿಂಗಳಿಗಳ, ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆಯವನಿಗೆಸಂಬಳಕೊಡುತ್ತಾಯಿದ್ದರು *they continued to give him wages till six months ago.* These postpositions are also sometimes added to participles; as ಅರಸರಮನೆಯಿಂದಹೊರಡುವತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆನಾನುಪ್ರಧಾನಿಯಸಂಗಡಮಾತಾಡುತಿದ್ದೆನು *I was speaking to the minister till the king set out from his palace.* When the last of these postpositions ಮಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿನ್ನಮಟ್ಟಿಗೆನೀನುಮಾತಾಡು *speak thou for thyself only;* ಅವನಮಟ್ಟಿಗೆಯವನುಜಾಗ್ರತೆಯಾಗಿರಬೇಕು *he himself must be careful.*

ಸುತ್ತ, ಸುತ್ತ, ಸುತ್ತಲು *about,* or *around.*

ಅವನಸುತ್ತ, ಸುತ್ತ, or ಸುತ್ತಲಿರುವಮನುಷ್ಯರುಬಹಳಯೋಗ್ಯರು *the persons about him are very respectable;* ಆಬಾವಿಯಸುತ್ತ, ಸುತ್ತ, or ಸುತ್ತಲಾಂಚುಗೋಡೆಯಾಕಬೇಕುಗೊಟ್ಟಲ್ಲದಿದ್ದರೆಬಹಳಭಯಪ್ರವಾಗಿದ್ದೀತು *a wall must be raised around that well, or it will prove dangerous.*

ಬಳಿಕ, ತರುವಾಯ *after.*

ಅದರಬಳಿಕ or ತರುವಾಯಾತಿಲಸವ್ಯವಾಯವು *what became of that business after that?* ಈಕಾಗದಗಳ ಸ್ವಸ್ಥಾದಿದಬಳಿಕ or ತರುವಾಯಿಂಸಂಗತಿನಿಮಗೆ ವಿಶದವಾಗಿಬೆಳೆದಿರುವು *you will become acquainted with this subject after perusing these papers.* These postpositions are also sometimes added to the past participles; as ನೀನೂರಿಗೆಹೋದಬಳಿಕ or ತರುವಾಯ ನನಿಗುತ್ರಕಾಬರೆಯಲಿಲ್ಲ *you have not written to me since you proceeded to your village;* ನೀವುಹೇಳಿದಬಳಿಕ or ತರುವಾಯನ ನಗಿಸ್ತಸಮಾಚಾರವುತಿಳಿಯಿತು *after you had stated this news, I became acquainted with it.*

ಬಳಿಯ, ಬಳಿಯಲ್ಲಿ *near.*

ನೀನವನಬಳಿಯದಾಗಬೇಡ *do not go near him;* ಅವನಬಳಿಯಲ್ಲಿದ್ದಜನರು ಬಹಳಬುದ್ಧಿವಂತರು *the persons that were near him are very sensible.* The word ಬಳಿ takes also the affixes of the instrumental and dative cases; as ಅರಸನಬಳಿಯಿಂದಬಂದಮನುಷ್ಯನು *the man that came from the king;* ಅವನರಮನೆಯಬಳಿಗೆಹೋದನು *he went towards the palace.*

ಓಸ್ಕರ, ಓಸರ *for, in order, or regarding.*

ಈಸಾಮಾನುಗಳುಮನೆಯನ್ನುಕಟ್ಟುವದಕ್ಕೋಸ್ಕರತರಲ್ಪಟ್ಟವು *these materials were brought for the purpose of building a house;* ಅವನುತಾನುತಪ್ಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೋಸ್ಕರಬೇಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks in this manner in order that he may escape;* ನಿನಗೋಸ್ಕರವನಸಂಗಡನಿನ್ನೆಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking to him yesterday regarding you.* These postpositions are added to the participles also; but they are not used in places where the English word *for* is used to signify *instead of.*

ಗಿಂತ, ಗಿಂತಲು, ಅಂತ, ಅಂತಲು *than.*

ಅವನಿಗಿಂತಲುನೀನುಬುದ್ಧಿವಂತನು *thou art wiser than he;* ನನ್ನಕುದುರೆಗಿಂತನಿಂನಕುದುರೆದಾಡ್ಡದು *your horse is greater than mine;* ಈಪಟ್ಟಣಕ್ಕಿಂತ

or ಊಪಟ್ಟಿಗಾಕ್ಕಂತಲಿಕಪಟ್ಟಿಗಾ ಬಹಳವಿಶಾಲವಾದದ್ದು *this city is more spacious than that.*

ಮುಂಚೆ, ಮುಂಚಿತವಾಗಿ *before.*

ನನಗಿಮುಂಚೆಯವನುಮಾತಾಡುತ್ತಿದ್ದನು *he was speaking before me;* ನೀವು ಮುಂಚೆತವಾಗಿನನಗಿಹೇಳಿಯಿದ್ದರೆನಾನವನಸಂಗಡಮಾತಾಡಿರುವೆ *if you had told me before, I would have spoken to him.* They are added to the present and negative participles also; as ನಾನುಹೇಳುವಮುಂಚೆನೀನು ಮಾತಾಡಬೇಡ *speak not before I tell you;* but they are not used to express the word before, when signifying presence. In such places the word ಮುಂದೆ or ಎದುರಿಗೆ is used; as ಊರಿತಪ್ಪುಮಾಡಿದವನುಮಿಜಿಸ್ತ್ರೇಟಿನವರಮುಂದೆ or ಎದುರಿಗೆತರಲ್ಪಟ್ಟನು *the offender was brought before the magistrate.*

ಮೇಲೆ *upon* or *above,* ಕೆಳಗೆ *down, under,* or *below,* are also used as postpositions, and added to genitives; and ಮೇಲೆ is sometimes added to the past and negative participles also; as ಈಕಾಗದಗಳನ್ನುಮೇಜಿಯಮೇಲಿಡು *leave these papers upon the table;* ನೀವುಬಂದಮೇಲೆನನಗಿನೆನಪುಮಾಡಿರಿ *remind me on your coming;* ಊರುಮೇಲೆನಾನುನನ್ನಮನೆಗೆಹೋದೆನು *upon that I went to my house;* ಮೇಲೆನೋಡಿದರೆನಕ್ಷತ್ರಗಳುಕಾಣುತ್ತವೆ *if you look above, the stars appear;* ಊಮರದಕೆಳಗೆಒಬ್ಬಮನುಷ್ಯನುಕೂತಿದ್ದನು *a man was sitting under that tree;* ಭೂಮಿಯಕೆಳಗೆ *under* or *below the ground.*

ಹೊರತು, ಹೊರತು, or ಹೊರತಾಗಿ *without, except, but,* or *unless.*

When these postpositions are added to an accusative, they signify *without* or *except;* and, if added to any word terminating with the emphatic ಏ, they signify *but;* and when joined to a verb of the subjunctive mood terminating in ಕ, and the emphatic ಏ, they signify *unless;* as ನಿಮ್ಮನ್ನುಹೊರತಾಗಿನಾನೀಕೆಲಸವನ್ನುಮಾಡಲಾರೆ *I cannot do this business without you;* ಅವನಹೊರತುನೀವೆಲ್ಲರುಬಂದ್ದಿರಿ *come all of you except him;* ನಾನವನನ್ನುನೋಡಿದ್ದೇಹೊರತು

ತ್ರೀವನನುಸಂಗಡಮಾತಾಡಲಿಲ್ಲ *I saw him, but did not speak to him;* ನೀವು ಕೇಳಿದಕ್ಕಿಂತಾರತೆವನುಕೊಡುವದಿಲ್ಲ *he will not give it, unless you ask for it.*

Adverbs.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it; as ಅವನುಬಹಳದಾಡ್ಡಮನುಷ್ಯನು *he is very great man;* ಅವನುಮೆಲ್ಲಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks slowly;* ಅವನುನೆಟ್ಟಗೆಹೋದನು *he went straightly;* ಆಲ್ಲಿಂದತಿರಿಗಿಬಂದಮನುಷ್ಯನು *the man that returned thence;* ನೀನುಬೇಗವಾಗಿಹೋಗಿಯಲ್ಲಿಕಾದುಕೊಂಡಿರಬೇಕು *you must go soon, and remain in attendance there;* ಅವನುಬಹಳಜಾಗ್ರತೆಯಾಗಿನಡೆದುಕೊಂಡನು *he behaved very diligently.*

The adverbs ಹಾಗೆ or ಹಾಂಗೆ *in that manner,* ಹ್ಯಾಗೆ or ಹ್ಯಾಂಗೆ *in which manner?* are sometimes used simply as in English; thus ನೀವುಹಾಗೆ or ಹಾಂಗೆಮಾತಾಡಬೇಡಿರಿ *speak not ye in that manner;* ನಾನವನಸಂಗಡಹ್ಯಾಗೆ or ಹ್ಯಾಂಗೆಮಾತಾಡಬೇಕು *in what manner must I speak to him?* When ಹಾಗೆ or ಹಾಂಗೆ is added to a noun in the genitive case, or to a participle, it signifies *like, so that,* and *as if;* thus ಈಕಲ್ಲುವಜ್ರದಹಾಗೆಕಾಣುತ್ತದೆ *this stone appears like a diamond;* ನಾನುಕೇಳುವಹಾಂಗೆಹಟ್ಟಿಯಾಗಿಓದು *read loudly that I may hear;* ಅವನದನ್ನುತಾನುನೋಡಿದಹಾಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks as if he had seen it.* When the emphatic ಪಿ is added, it then signifies *in the same manner;* as ಅವನುನೀಕೇಳಿದಹಾಂಗೇಮಾಡಿದನು *he acted in the same manner as you told him.* When the word ಊದರು is added to ಹಾಂಗೆ it signifies *or, at least,* and *even;* as ಹಾಂಗಾದರುಮಾಡಬೇಕು *you must do in that* or *this manner;* ಹಾಂಗಾದರೂಮಾಡು *do at least in that manner;* ಹಾಂಗಾದರುಮಾಡಲಿಲ್ಲ *he did not act even in that manner.* When

the word ఊదరు or the particle ఊ is added to ಡ್ಯಾಂಕೆ, it signifies *at any rate*; as ಡ್ಯಾಂಗಾದರು or ಡ್ಯಾಂಗೂ ಈ ಸಂಜೆಗೆಕೊಡಬೇಕು *at any rate you must give it this evening.*

The adverb ಆಗ *then*, is always added to participles instead of *when*, but ಯಾವಾಗ is used interrogatively; as ನಾನುಹೇಳಿದಾಗ ನನ್ನಮಾತ್ನುನೀನುಕೇಳಲ್ಲಿ *thou didst not listen to me when I told thee;* ಅವನಮನೆಗೆನೀಯಾವಾಗ ಹೋದಿ *when didst thou go to his house?* When the word ಊದರು is added to ಯಾವಾಗ, it signifies *at any time*, or *ever;* and when the conjunctive particle ಊ is added, it signifies *always*, or *at all times;* as ನೀನುಯಾವಾಗಾದರೂ ಅವನಮನೆಗಿಂದ್ಹಾಕಹ್ತುಂಟೇ *didst thou at any time go to his house?* ಅವನು ಯಾವಾಗಲೂಬರೆಯುತ್ತಾಯಿರುತ್ತಾನೆ *he is always writing.*

ಅಂತೆ or ಓಪಾದೆಯಲಿ *like.*

These adverbs are always added to genitives; as ರಾಮನಂತೆಯರಸಿಲ್ಲ *there is no king like Rama;* ಸಿಂಹದ್ಹಾಗೆಪಾದೆಯಲಿಗರ್ಜಿಸಿದನು *he roared like a lion.* When ಅಂತೆ is added to a participle, it signifies *so that;* as ನಾವಲ್ಲಿಬಂದುಶೇರುವದಕ್ಕಿಮುಂಚೆಕೊಡಬೇಕಾದಶಾನಭ್ಯಾಗರೂಸಿದ್ಧವಾಗಿರುವಂತೆಯಪ್ಪಣೆಮಾಡಬೇಕು *you must give orders so that the ryots and curnums may be present before we arrive there.* When ಅಂತೆ is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others; as ಅವನುಬಹಳಬುದ್ಧಿವಂತನಂತೆ *he is said to be very wise.*

ಅಂತೆ, ಅಂತು, or ಎಂತೆ, ಎಂತು.

ನೀವಿಕೂಡವನ್ನನನಗೆಕೊಡಬೇಕಂತೆ or ಬೇಕೆಂತೆವನುದ್ಹೇಳಿದನು *he said, you must pay me this money;* ಮಳೆಬಂದ್ಹಾಗೆಂತು or ಬಂದೆಂತೆನನಗೆ ಕಾಣುತ್ತದೆ *it appears to me that there will be rain.* Sometimes the conjunctive particle ಊ is added to these words when two or more sentences of the

description here undermentioned are joined together to complete a period; thus ಊರಿಗೆ ನಾನು ಮಂಗಳೂರಿಗೆ ಹೋಗುತ್ತೇನೆಂತಲೂ ಅಲ್ಲಿಗೆ ಮುಟ್ಟಿದ ಮೇಲೆ ನನಗೆ ನೂರು ವರಹಾಗಳನ್ನು ಕಳುಹಿಸುತ್ತೇನೆಂತಲೂ ಅಂದನು *he said that he was going to mangalore; and that when he arrived there, he would send me a hundred pagodas;* ಊರು ಪಟ್ಟಣವು ಬಹಳ ದೊಡ್ಡದೆಂತಲೂ ಅಲ್ಲಿ ಬಹಳ ವರ್ತಕರಿರುತ್ತಾರೆಂತಲೂ ನಾನಲ್ಲಿಗೆ ಹೋದರೆ ಬಹಳ ಪ್ರಾಪ್ತಿಯಾದೀತೆಂತಲೂ ಅಂದನು *he said that that city was very large; that there were a great many merchants there; and that if I went there, it might be very advantageous to me.* It may further be remarked, that the verbal noun ಎಂಬುವದು *the act of saying,* and the past gerund ಆಗಿ *having become,* are sometimes used in place of ಎಂತ; thus ತನಗೆ ಬಹಳ ಪೀಡ್ರವ ಮಾಡಿದರೆಂಬುವದಾಗಿ ಅಂದನು *he said that he had been very much oppressed;* ರಾಜಾ ಮೈಸೂರಿಗೆ ಹೋಗುತ್ತೇನೆಂಬದಾಗಿಯೂ ತನ್ನ ಹಿಂದೆ ನಾನು ಬರಬೇಕೆಂಬದಾಗಿಯೂ ಅಂದನು *he said that he was going to mysoor, and that I must follow him.*

ಅಲ್ಲವೆ

This word when used interrogatively, signifies *is it not?* and sometimes it signifies *or,* as ಈ ಕಾಗದವವನು ಬರೆದದ್ದಲ್ಲವೆ *is not this paper his writing?* ಅವನು ರಾಮನಲ್ಲವೆ *is not he Rama?* ಅವನು ಮನೆಯಲ್ಲಿಯಿದ್ದಾನೋ ಅಲ್ಲವೆ ಹೊರಗೆ ಹೋದನೋ *is he in the house, or has he gone out?*

ಅಲ್ಲದೆ

This word signifies *or, but,* and *besides,* as in the following examples; ಪರ್ವತವೋ ಅಲ್ಲದೆ ಮೋಡವೋ *is it a mountain or a cloud?* ಮಾತಾಡಿದನಲ್ಲದೆ ಬರೆಯಲಿಲ್ಲ *he spoke, but did not write;* ಅವನಲ್ಲದೆ ನಾಲ್ಕು ಮಂದಿ ಬಂದರು *four people came besides him.*

The adverb ಬಹಳ is sometimes prefixed to words to denote the superlative degree; thus ಅವರು ಬಹಳ ಸಂತೋಷವಾಗಿದ್ದಾರೆ *they are very glad.* At other times it denotes *many* or *much;* as ಅಲ್ಲಿ ಬಹಳ ಜನವಿತ್ತು *there were many*

people there; అవనుబహళ ధనవన్నునంపాదిసిదను *he procured much money.*

The words అంథా *of that kind,* ఇంథా *of this kind,* and ఎంథా *of what kind?* are used as follows; అంథామనుష్యనుయారూఇల్లి *there is not any person of that kind;* నానింథాకుదురెయొందుకొళ్ళుబేకాగియదె *I want to buy a horse of this kind;* అవనెంథామనుష్యనాగానరియె *I know not what kind of man he is.*

Conjunctions.

ఊదరు

This word sometimes signifies *or,* and at others *any, even, at least;* thus రామనాదరులక్ష్మణనాదరుభరతనాదరు *Ráma, Laeshmana, or Bharata;* యారాదరుబందరె *if any person come;* ఎల్లియాదరు *at any place;* యావమనుష్యనన్నాదరుకళుహిసు *send any man;* అవనిగొందుకానాదరుకొడబేడ *do not give him even a single cash;* నాళెయాదరుకొడుశ్రియే *will thou at least give it to-morrow?*

ఊదరె

This word signifies *but;* thus నానుహేళిదెనాదరెయవనుకేళలిల్ల *I told him, but he did not listen to me.*

ఊగలి

This word signifies *or;* thus అరసనాగలి ప్రధానియాగలియిల్లిగెబందరె *if the king or the minister come hither.*

ఊదాగ్యు

This word signifies *however;* thus యూరాపుదేశవిల్లగెబరళ దూరవాద్దరిందారుత్తంగళగళిగల్లిగెహోగిబేకాగిశీఘ్రవదుబరళ కష్టవాదాగ్యుఘూళిటన్నాగిబేకేదరెయిన్నూనేశీఘ్రవాగిముటెబరుదు *Europe is very far*

from this place; it will be difficult to arrive there in six months; however, if the wind be favorable, we may arrive there earlier.

ಮತ್ತು or ಮತ್ತೆ

These words sometimes signify *and;* at other times *more* and *else;* thus ಆನೆಗಳುಕುದುರೆಗಳುಮತ್ತುಒಂಟೆಗಳುಬಂದವು *elephants, horses, and camels, arrived;* ಮತ್ತುಕೆಲವುಕಾಗದಗಳಿವೆ *there are some more papers;* ನನಗವನಸಂಗಡಮತ್ತುಸ್ವಲ್ಪಮಾತಾಡಬೇಕಾಗಿಯದೆ *I have something more to say to him;* ಮತ್ತೇನು *what else?* ಮತ್ತೆಯಾರು *who else?* &c.

ಸಹ

This word sometimes signifies *with,* and at others *even* and *also;* thus ರಾಮನಸಹಲಕ್ಷ್ಮಣನುಹೋದನು *Lacshmana went with Ráma;* ಒಂದುಪೊನ್ನಸಹಕೊಡಲಿಲ್ಲ *he did not give even a fanam;* ನಾವುಬೆಂಗಳೂರಿಗೆಹೋದಾಗವರುಸಹಬಂದರು *when we went to bangalore, they also followed us.*

ಇನ್ನೂ

This word sometimes signifies *more,* and at others *yet, still;* thus ನಾನುನಿಮಗಿನ್ನೂಕೆಲವುರೂಪಾಯಿಕೊಡುವೆ *I will give you some more money;* ಊರಿಗೆಹೋದಮನುಷ್ಯನಿನ್ನೂಬರಲಿಲ್ಲ *the man who went to the country has not yet returned;* ಅವನಿನ್ನೂನನಗೆನೂರುವರಹಾಕೊಡಬೇಕು *he is still indebted to me one hundred pagodas.*

ಆದ್ದರಿಂದ

This word signifies *because, therefore;* thus ಅವನುಬುದ್ಧಿಶಾಲಿಯಾದ್ದರಿಂದಪುರಸ್ಕಾರವೃದ್ಧಿಯಾಗುವನು *because he is wise he will be promoted;* ಅವನುನನ್ನಸಂಗಡಹೇಳಲಿಲ್ಲವಾದ್ದರಿಂದದನ್ನುನಾನರಿಯೆ *he did not tell me; and, therefore, I do not know it.*

The interjections are used as follows:

అయ్యో.. అకట.... అయ్యో..	sorrow and pain.....	అయ్యయ్య &c. అవరిశిం థా విపత్తు సంభవించినది alas! what a misfortune has befallen them!
అఁ .... ఊఁ.....	pleasure, admiration, jest, or reproach.	అఁ or ఊఁ-ఈకథియేష్టమనోహరవాగియదే ha! how pleasant is this story! అఁ or ఊఁగ్నివనథాంశిబుద్ధివంతనిప్రపంచదల్లియేయిల్ల ah! there is no man so wise as he in this world!
ఛీ..... ఞస్.....	disgust.....	ఛీ or ఞస్ దుష్టస్యమాతాడబ్యేడ fy! wretch do not speak!
ఓ..... ఎలె..... ఎల్యా..... అరే..... ఎలేశి..... ఎల్మా .... ఎలా..... ఎలాల్యా...	The use of these interjections has already been explained in this chapter, under the head of nouns.	

Particles.

ఏ..... ఓ..... ఊ	doubt or question....	ఈపుస్తకరామనద్యాయల్లదిశేషనచ్యా does this book belong to Ráma, or to Shésha? ఈతప్పవనుమాడిదనేఁ did he commit this offence? అవనుయారాన్యానానరియే I know not who he is; అవనుపండితనాఁ is he a learned person? అవనుబందనా is he come?

ಏ.....affirmation..... ..... { ಈಕಿಲಸವನ್ನವನ್ನುಮಾಡಬೇಕು *he must do this business.*

ಊ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also, even;* thus ಕೃಷ್ಣನುಮಾಶೇಷನುಂಲಕ್ಷ್ಮಣನುಮಾಬಂದರು *Crishna, Shésha, and Lacshmana, have come;* ಊಗಲೂ, ಈಗಲೂ *now and then;* ವಿದ್ಯೆಯಿಂದಲೂಬುದ್ಧಿಯಿಂದಲೂಅವನುಶ್ರೇಷ್ಟನಾದನು *by learning and prudence he became a great man;* ಅವನುನೋಡುತ್ತಲೂಹೇಳುತ್ತಲೂ ಇದ್ದನು *he was looking and telling;* ನನ್ನನುಂಗಡವನುಂಬರೆಯುತ್ತಿದ್ದನು *he was also writing with me;* ಅಲ್ಲಿಯೊಬ್ಬನುಮಿಲ್ಲ *there is not even a single person there.* When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles, and joined to two different words, they signify *neither* and *nor;* as ಅಲ್ಲಿನಿನುಮಿಲ್ಲದಅವನುಮಿಲ್ಲ *neither you nor he were there;* ಊಶಿಶುವಿಗೆತಂದೆಯುಮಿಲ್ಲತಾಯುಮಿಲ್ಲ *that infant has neither father nor mother;* ಇದುಬಿತ್ತಾಳೆಯುಂಅಲ್ಲಬೆನ್ನವೂಅಲ್ಲ *this is neither brass nor gold.*

APPENDIX.

Of NUMBERS.

1st. CARDINAL NUMBERS.

The cardinal numbers in Carnáṭaca, are as follows:

ಒಂದು	1
ಎರಡು	2
ಮೂರು	3
ನಾಲ್ಕು	4
ಐದು	5
ಆರು	6
ಏಳು	7
ಎಂಟು	8
ಒಂಭತ್ತು	9
ಹತ್ತು	10
ಹನ್ನೊಂದು	11
ಹನ್ನೆರಡು	12
ಹದಿಮೂರು	13
ಹದಿನಾಲ್ಕು	14
ಹದಿನೈದು	15
ಹದಿನಾರು	16

ఒఒ.....పదినొక్కటి.....17

ఒఒ.....పదిహేండు.....18

ఒఒ.....పదాఱు.....19

ఒం.....ఇప్పది.....20

ఒఒ.....ఇప్పదియొకటి.....21

ఒఒ.....ఇప్పదిరెండు.....22

ఒళి.....ఇప్పదిమూఁడు.....23

ఒళ.....ఇప్పదినాల్గు.....24

ఒఒ.....ఇప్పదిసైదు.....25

ఒఒ.....ఇప్పదారు.....26

ఒఒ.....ఇప్పదియేడు.....27

ఒఒ.....ఇప్పదెనిమిది.....28

ఒఒ.....ఇప్పదితొమ్మిది.....29

ళం.....ముప్పది.....30

ళం.....నాల్బది.....40

ఒం.....ఏబది.....50

ఒం.....అఱువది.....60

ఒం.....ఎప్పది.....70

ఒం.....ఎంబది.....80

ం.....తొంబది.....90

ఒం.....నూఱు.....100

ఒం.....నూటొకటి.....101

ఒం.....నూఱుపది.....110

౨౦౦ ..... రెండువందలు 200

౩౦౦ ..... మూడువందలు 300

౪౦౦ ..... నాలుగువందలు 400

౫౦౦ ..... ఐదువందలు 500

౬౦౦ ..... ఆరువందలు 600

౭౦౦ ..... ఏడువందలు 700

౮౦౦ ..... ఎనిమిదివందలు 800

౯౦౦ ..... తొమ్మిదివందలు 900

౧౦౦౦ ..... వెయ్యి 1000

౧౦౦౧ ..... వెయ్యిరొకండు 1001

౧౦౧౦ ..... వెయ్యిరదియ్ 1010

౧౧౦౦ ..... వెయ్యిరనూరు 1100

౧౦౦౦౦ ..... పదివేలు 10,000

౧౦౦౦౦౦ ..... లక్ష 100,000

౧౦౦౦౦౦౦౦ ..... కోటి 100,00,000

2d. FRACTIONS.

An unit is divided into fractions, in the following manner:

౧ ..... ఒండు 1

౩ ..... ముక్కాలు ..... $\frac{3}{4}$

౨ ..... అరె ..... $\frac{1}{2}$

౧ ..... కాలు ..... $\frac{1}{4}$

౩ ..... మూరుపీసు ..... $\frac{3}{16}$

౨ ..... చ్యోళి ..... $\frac{2}{16}$

౧ ..... పీసు ..... $\frac{1}{16}$

౩ ..... ముక్కాపావి ..... $\frac{3}{64}$

II ..... అరవిస్సు ..... $\frac{2}{64}$

I ..... కాణి ..... $\frac{1}{64}$

≡ ..... మూరుగిద్దాణి ..... $\frac{3}{256}$

= ..... అరికాణి ..... $\frac{2}{256}$

– ..... గిద్దాణి ..... $\frac{1}{256}$

The fractional parts of a pagoda, rupee, or fanam, are expressed by the marks above exhibited; but the terms vary with the coin. Pagodas are marked by prefixing ౫, rupees by prefixing ౹, and fanams are distinguished by prefixing the mark ๒, called macára.

Fractional parts of a pagoda.

౫ ..... వరహం ..... *a pagoda.*

౫III ..... ముద్దరగా ..... $\frac{3}{4}$ *of a pagoda.*

౫II ..... దొడ్డన్న or ప్రతాపం ..... $\frac{1}{2}$ *of a pagoda.*

౫I ..... ధరగా ..... $\frac{1}{4}$ *of a pagoda.*

౫०≡ ..... ముద్దుగలు ..... $\frac{3}{16}$ *of a pagoda.*

౫०= ..... బావలు ..... $\frac{2}{16}$ *of a pagoda.*

౫०– ..... దుగలు ..... $\frac{1}{16}$ *of a pagoda.*

౫०III ..... మూరుచార్టీలు ..... $\frac{3}{64}$ *of a pagoda.*

౫०II ..... ఎరచుచార్టీలు ..... $\frac{2}{64}$ *of a pagoda.*

౫०I ..... చార్టీలు ..... $\frac{1}{64}$ *of a pagoda.*

Fractional parts of a rupee.

౹ ..... రూపాయి ..... *a rupee.*

౹III ..... ముప్పావలి or మూరుపావలి. $\frac{3}{4}$ *of a rupee.*

౹II ..... అర్ధాలి ..... $\frac{1}{2}$ *of a rupee.*

౹I ..... పావలి ..... $\frac{1}{4}$ *of a rupee.*

రు ≡ .....మూరగాణి..... .....$\frac{3}{16}$ *of a rupee.*

రు = ...ఎరడుగాణి..... .....$\frac{2}{16}$ *of a rupee.*

రు – .....ఒగాణి..... .....$\frac{1}{16}$ *of a rupee.*

Fractional parts of a fanam.

౯ణ .....ఒంథగా or ఒప్పగా.....*a fanam.*

౯o॥ .....ముప్పావ.....$\frac{3}{4}$ *of a fanam.*

౯o॥.....అడ్డ.....$\frac{1}{2}$ *of a fanam.*

౯o|.....ఱావ.....$\frac{1}{4}$ *of a fanam.*

౯oo≡.....మూరువిసే.....$\frac{3}{16}$ *of a fanam.*

౯oo=.....బ్యోళి.....$\frac{2}{16}$ *of a fanam.*

౯oo–.....విసే.....$\frac{1}{16}$ *of a fanam.*

౯ooo≡.....ముక్కాణి.....$\frac{3}{64}$ *of a fanam.*

౯ooo=.....అరవిసే.....$\frac{2}{64}$ *of a fanam.*

౯ooo–.....కాణి.....$\frac{1}{64}$ *of a fanam.*

౯oooo≡.....మూరు గిద్దాణి.....$\frac{3}{256}$ *of a fanam.*

౯oooo=.....అరికాణి.....$\frac{2}{256}$ *of a fanam.*

౯oooo–.....గిద్దాణి.....$\frac{1}{256}$ *of a fanam.*

In the western countries the mode of writing accounts in the Carnáṭaca language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers the letter ౫, and then the sign ౯ termed *macára*, is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark "॥" *half*, is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign macára is omitted. If there be no fanams, a cipher is placed after the mark ౯, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

	Ps.	Fs.	
ಸೊನ್ನೆ	1	1	
ಸೊನ್ನೆ	1	2	
ಸೊನ್ನೆ	1	3	
ಸೊನ್ನೆ	1	4	
ಸೊಂಭತ್ತು	1	5	
ಸೊಂಭತ್ತಾರು	1	6	
ಸೊಂಭತ್ತೇಳು	1	7	
ಸೊಂಭತ್ತೆಂಟು	1	8	
ಸೊಂಭತ್ತೊಂಬತ್ತು	1	9	
ಸೊನ್ನೂರು	2	0	
ಸೊನ್ನೂರೊಂದು-೧/೪	2	4	*and* $\frac{1}{4}$, $\frac{1}{16}$, $\frac{1}{64}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸೊಳ್ಳೊಂದು-೧/೪	3		*and* $\frac{1}{4}$, $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸೊನ್ನೆನೂರು-೧/೪	4		*and* $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸೊನ್ನೆಸಾವಿರ-೧/೪	5		*and* $\frac{1}{64}$ *of a fanam.*
ಸೊನ್ನೆಹತ್ತು-೧/೪	6		*and* $\frac{1}{256}$ *of a fanam.*
ಸೊನ್ನೆಲಕ್ಷ-೧/೪	7		*and* $\frac{1}{4}$, $\frac{1}{64}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸೊನ್ನೆಕೋಟಿ-೧/೨	8		*and* $\frac{1}{2}$, *and* $\frac{1}{256}$ *of a fanam.*

3d. ORDINAL NUMBERS.

The ordinal numbers in Carnáṭaca are formed by adding the affix ಅನೇ to the cardinal numbers, as follows:

ಒಂದನೇ	1*st.*
ಎರಡನೇ	2*d.*
ಮೂರನೇ	3*d.*
ನಾಲ್ಕನೇ	4*th.*
ಐದನೇ	5*th.*

ಆರನೇ.....ಕ್ಕೆ.....6th.

ಏಳನೇ.....ಕ್ಕೆ.....7th.

ಎಂಟನೇ.....ಕ್ಕೆ.....8th.

ಒಂಭತ್ತನೇ.....ಕ್ಕೆ.....9th.

ಹತ್ತನೇ.....ಕ್ಕೆ.....10th.

ನೂರನೇ.....ಕ್ಕೆ.....100th.

ಸಾವಿರನೇ.....ಕ್ಕೆ.....1000th.

When the cardinal numbers are used to denote a number of persons, the word ಜನ or ಮಂದಿ may be added to all of them, with the exception of ಒಂದು, which takes ಜನ only; as ಒಂದುಜನ *one person*, ಎರಡುಜನ or ಮಂದಿ *two persons*, ಮೂರುಜನ or ಮಂದಿ *three persons*.

Multiplicative numbers are formed by the addition of the words ಅಷ್ಟು, ವಂಚಿಗೆ, or ಪಾಲು, to the cardinal numbers, from four to any given number; as ಗ್ನಮ್ಮಡಿ *double*; ಮುಮ್ಮಡಿ *treble*; ನಾಲ್ಕಷ್ಟು, ನಾಲ್ಕುವಂಚಿಗೆ, or ಪಾಲು *quadruple*, &c.

The words ಬಾರಿ, ಸಾರಿ, ಸಲ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ, are added to the cardinal numbers to denote times, as follows:

ಒಮ್ಮೆ or ಒಂದುಬಾರಿ, ಸಾರಿ, ಸಲ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ.....} *once.*

ಗ್ನಮ್ಮೆ or ಎರಡುಬಾರಿ &c.....*twice.*

ಮೂರುಬಾರಿ.....*thrice.*

ನಾಲ್ಕುಬಾರಿ.....*four times.*

ಐದುಬಾರಿ.....*five times.*

ಆರುಬಾರಿ.....*six times.*

ಏಳುಬಾರಿ.....*seven times.*

Of MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ಖಂಡಕ *chandaga*, which is divided into four ಪಂಚಕ *panchacás*, or into twenty smaller measures termed ಕೊಳಗ *colaga*.

	Chandagas.	*Panchacás.*	*Colagas.*
೧ ..... ಒಂದುಕೊಳಗ	0	0	1
೨ ..... ಎರಡುಕೊಳಗ	0	0	2
೩ ..... ಮೂರುಕೊಳಗ	0	0	3
೪ ..... ನಾಲ್ಕುಕೊಳಗ	0	0	4
೫ ..... ಪಂಚಕ	0	1	0
೬ ..... ಆರುಕೊಳಗ	0	0	6
೭ ..... ಏಳುಕೊಳಗ	0	0	7
೮ ..... ಎಂಟುಕೊಳಗ	0	0	8
೯ ..... ಒಂಭತ್ತುಕೊಳಗ	0	0	9
೧೦ ..... ಎರಡುಪಂಚಕ	0	2	0
೧೧ ..... ಹನ್ನೊಂದುಕೊಳಗ	0	0	11
೧೨ ..... ಹನ್ನೆರಡುಕೊಳಗ	0	0	12
೧೩ ..... ಹದಿಮೂರುಕೊಳಗ	0	0	13
೧೪ ..... ಹದಿನಾಲ್ಕುಕೊಳಗ	0	0	14
೧೫ ..... ಮೂರುಪಂಚಕ	0	3	0
೧೬ ..... ಹದಿನಾರುಕೊಳಗ	0	0	16
೧೭ ..... ಹದಿನೇಳುಕೊಳಗ	0	0	17
೧೮ ..... ಹದಿನೆಂಟುಕೊಳಗ	0	0	18
೧೯ ..... ಹತ್ತೊಂಭತ್ತುಕೊಳಗ	0	0	19
೨೦ ..... ಒಂದುಖಂಡಕ	1	0	0

The measure ಕೊಳಗ is subdivided into smaller measures by fours, and marked as follows:

ಕೊಳಗ .....into four.....ಬಳ್ಳ

ಬಳ್ಳ .....into four.....ಮಾನ

ಮಾನ .....into four.....ಸಾಲಿಗೆ

ಸಾಲಿಗೆ .....into four.....ಗಿದ್ದ or ಬಿಟ್ಟಿ

It is here to be observed that in Carnáṭaca accounts of grain, the c,handagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the panchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಅ denotes c,handaga; and the mark ಒ is prefixed to express colagas. The blank places are marked by ciphers, as in other accounts.

	C.	*P.*	*C.*	*B.*	*M.*	*S.*	*G.*
ಅಂಗಂಗಂ	1	1	1	1	1	1	1
ಅ–ಂ॥–ಂ॥–ಂ॥–ಂ	2	2	2	2	2	2	2
ಅ।॥।॥।॥।॥।	3	3	3	3	3	3	3
ಅಳಒ೦೦೦೦	4	0	0	0	0	0	0
ಅಱ೧೦೦೦೦	5	1	0	0	0	0	0
ಅಱ೧೧೦೦೦	5	1	1	0	0	0	0
ಅಱ೧೧೧೦೦	5	1	1	1	0	0	0
ಅಱ೧೧೧೦	5	1	1	1	1	0	0
ಅಱ೧೧೧೧	5	1	1	1	1	1	0
ಅ೬॥–ಂ॥–ಂ॥–ಂ	6	2	2	2	2	2	2
ಒ೦೦೦೦–ಂ	0	0	0	0	0	0	2
ಒ೦೦೦॥–ಂ	0	0	0	0	0	2	2
ಒ೦೦।॥।॥।	0	0	0	0	3	3	3
ಒ೦।॥।॥।॥।	0	0	0	3	3	3	3
ಒ೦೧೧೧	0	0	1	1	1	1	1
ಅ೦೧–ಂ॥–ಂ॥–ಂ	0	1	2	2	2	2	2
ಅ।॥।॥।॥।॥।	3	3	3	3	3	3	3

The greatest weight in Carnáṭaca is the ಖಂಡಿ, or ಭಾರ, which contains 20 *maunds*, termed ಮಣ.

A ಮಣ.....contains.....four ದಡಿಯ or 40 ಸೇರು *seers.*

A ದಡಿಯ.....ten ಸೇರು

A ಸೇರು.....four ಪಾವುಗಳು

A ಪಾವು.....two ಚಟ್ಟಾಕುಗಳು, ನವಟಾಕುಗಳು, ಅರಲುಗಳು.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ಮಳ ॥—೨ ॥—೨ *four maunds, two dadayas, two seers, two pávus, and one chatácu.*

The greatest measurement of extent is called ಗಾವದ, which contains four ಪರದಾರಿ.

A ಪರದಾರಿ.....contains.....2000 ಮಾರು..... *fathoms.*

A ಮಾರು.....2 ಗಜಗಳು.....*yards.*

A ಗಜ.....2 ಮೊಳ.....*cubits.*

A ಮೊಳ.....$1\frac{1}{2}$ ಜಿಜ್ಜೆ.....*feet.*

A ಮೊಳ.....2 ಕ್ಕೈಣುಗಳು.....*spans.*

A ಜಿಜ್ಜೆ.....12 ಅಂಗುಲಗಳು..*inches.*

A ಕ್ಕೈಣು.....9 ಅಂಗುಲಗಳು..*inches.*

ಅಂಗುಲ.....*one inch.*

Of TIME.

According to the mode adopted by the Bráhmans, the infinity of time is divided into four great ages called ಯುಗಗಳು, which are supposed to be in constant revolution, and are named as follows:

1st. ಕೃತಯುಗವು.....consisting of.....1728000 *years.*

2d. ತ್ರೇತಾಯುಗವು.....1296000 *years.*

3d. ದ್ವಾಪರಯುಗವು.....864000 *years.*

4th. కలియుగము (which is said to be the present age,) 432000 *years*, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnáṭaca have another era, which takes it's name from an ancient king called Shálivâhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రభవ	శారద్వ
విభవ	పార్థివ
శుక్ల	వ్యయ
ప్రమోదూత	సర్వజిత్తు
ప్రజోత్పత్తి	సర్వధారి
ఆంగీరస	విరోధి
శ్రీముఖ	వికృతి
భావ	ఖర
యువ	నందన
ధాతు	విజయ
ఈశ్వర	జయ
బహుధాన్య	మన్మథ
ప్రమాది	దుర్ముఖి
విక్రమ	హేవళంబి
విషు	విళంబి
చిత్రభాను	వికారి
సుభాను	శార్వరి

ప్లవ	ఆనంద
శుభకృతు	రాక్షస
శోభకృతు	నళ
క్రోధి	పింగళ
విశ్వావసు	కాళయుక్తి
పరాభవ	సిద్ధార్థి
ప్లవంగ	రౌద్రి
కీలక	దుర్మతి
సౌమ్య	దుందుభి
సాధారణ	రుధిరోద్గారి
విరోధికృతు	రక్తాక్షి
పరిధావి	క్రోధన
ప్రమాదీచ	క్షయ

The year is divided into twelve lunar months. The following are their names.

చైత్రము	ఆశ్వీజము
వైశాఖము	కార్తీకము
జ్యేష్ఠము	మార్గశిరము
ఆషాఢము	పుష్యము
శ్రావణము	మాఘము
భాద్రపదము	ఫాల్గుణము

Each of these lunar months is divided into two portions, called పక్షములు; of which one is termed శుక్ల or శుద్ధ, *the bright half;* and the other కృష్ణ or బహుళ, *the dark half;* and each of these portions contains fifteen తిథిలు or *lunar days.*

The first day of the bright fortnight is called పాడ్య or *the first*, and continues till రుంగుమి or *the full moon;* and the first day of the dark fortnight is also called పాడ్య, and terminates with అమావాస్యె.

శుక్లపక్షవు.....*the bright half.*	కృష్ణపక్షవు.....*the dark half.*
బుద్ధ....పాడ్య.....*new moon.*	బరుళె పాడ్య.....*the first lunar day of the fortnight.*
ఎదిగె.....*2d lunar day.*	ఎదిగె.....*2d*
తెదిగె.....*3d*	తెదిగె.....*3d*
చౌతి.....*4th*	చౌతి.....*4th*
పంచమి.....*5th*	పంచమి.....*5th*
చట్టి.....*6th*	చట్టి.....*6th*
సప్తమి.....*7th*	సప్తమి.....*7th*
అష్టమి.....*8th*	అష్టమి.....*8th*
నవమి.....*9th*	నవమి.....*9th*
దశమి.....*10th*	దశమి.....*10th*
ఏకాదశి.....*11th*	ఏకాదశి.....*11th*
ద్వాదశి.....*12th*	ద్వాదశి.....*12th*
త్రయోదశి*13th*	త్రయోదశి.....*13th*
చతుర్దశి.*14th*	చతుర్దశి.....*14th*
రుంగుమి...*full moon.*	అమావాస్యె.....*lunar day of the moon's change.*

Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows:

ಚೈತ್ರ	ಆಶ್ವಿಜ
ವೈಶಾಖ	ಕಾರ್ತಿಕ
ಜ್ಯೋತಿ	ಮಾರ್ಗಶಿ
ಆಷಾಢ	ಪೌಷ
ಶ್ರಾವಣ	ಮಾಘ
ಪೆರಟ್ಟಾಶಿ	ಫಂಗುನ

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and $7\frac{1}{2}$ ಘಳಿಗೆ, or three English hours, make one ಜಾಮವು.

The days of the week take their names from the planets, as follows:

ಆದಿತ್ಯವಾರ, ಭಾನುವಾರ, or ರವಿವಾರ.....*Sunday.*

ಸೋಮವಾರ, ಇಂದುವಾರ, or ಚಂದ್ರವಾರ.....*Monday.*

ಮಂಗಳವಾರ, ಕುಜವಾರ, ಅಂಗಾರಕವಾರ, or ಭೌಮವಾರ.....*Tuesday.*

ಬುಧವಾರ, or ಸೌಮ್ಯವಾರ.....*Wednesday.*

ಗುರುವಾರ, or ಬೃಹಸ್ಪತಿವಾರ.....*Thursday.*

ಶುಕ್ರವಾರ, ಭೃಗುವಾರ, or ಭಾರ್ಗವವಾರ.....*Friday.*

ಶನಿವಾರ, ಸ್ಥಿರವಾರ, or ಮಂದವಾರ.....*Saturday.*

The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus:

ಬಡಕ.....*North.* ಕುಬ್ಬೇರ.....*The genius of riches.*

ತೆಂಕ.....South.	ಯಮ.....The regent of death and judge of departed souls.
ಮೂಡ.....East.	ಇಂದ್ರ.....The ruler of the sky.
ಪಡುವ.....West.	ವರುಣ.....The deity presiding over water.
ವಾಯವ್ಯ.....N. West.	ವಾಯು.....The god of wind.
ಈಶಾನ್ಯ.....N. East.	ಈಶಾನ.....The destroyer and reproducer.
ನೈಮಿಲಿ.....S. West.	ನೈಮಿಲ.....The chief of the rácshasas.
ಆಗ್ನೇಯ.....S. East.	ಅಗ್ನಿ.....The god of fire.

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